



A  
PRACTICALL  
CATECHISME.

Theologia est Scientia  
affictiva, non specula-  
tiva. Gerson.

Ἡ τέλος οὐτισμού,  
ἢ διδαχῆς.

Clemens. in Pædagog.

Henry Hammond



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after Covenant, adde in the notion wherein now we take it.  
l. 16. after Covenant, adde, and that especially, and therfore as  
so called, Heb. 8. p. 15 l. 2. for falfiller, feasible. p. 16. l. 19. for  
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p. 233. l. ult. for wish r. which is. p. 255. l. 9. after or, adde as  
least as from. p. 256. l. 1. for come to. r. cannot. p. 257. l. 20 r.  
blowing. p. 266. l. 12. for man, r. no. p. 273. l. 9. after dury, adde  
and. p. 280 in marg: r. apt. p. 284. l. 13. r. is. r. p. 307. l. 25.  
r. benson. p. 341. l. 28. for theirs, r. yours.



## A PRACTICAL CATECHISME.

Schol. Have by the grace of God, and  
your help and care, attained in  
some measure to the understand-  
ing of the principles of Religion, proposed so  
to those of my age by our Church-Catechisme; and  
should in modesty content my selfe with those ru-  
diments, but that I finde my selfe, as a Christian,  
not only invited, but obliged to grow in grace,  
and in the knowledge of our Lord and Saviour  
Jesus Christ. Shall I therefore beseech you to  
continue my guide, and to direct me, first, what  
kind of questions it will be most usefull for me to  
aske, and you to instruct me in, that I may not  
please my selfe, or trouble you with lesse profit-  
able speculations? Catechist. I will most readily  
serve you in this demand, and make no scruple  
to tell you that that kind of knowledge is most  
usefull, and proper to be superadded to your  
former grounds, which tendeth most imme-  
diately to the directing of your practice, for you  
will easily remember, that it was the forme  
of the young mans question, Mark. 10. 17.

Good Master, what shall I doe, that I may inherite eternall life? and our booke tell us, that the oracle (that is the Devill himselfe) was inforc-ed to proclaime Socrates to be the wised man in the world; because he applied his studies, and knowledge to the morall part, the squaring and ordering of mens lives; and Gerson a very learned and pious man, hath defined Divinity of all others, to be an affective, not onely spe-

*Theologia affectiva,* speculative knowledge, which you will best understand the meaning of, by a very ancient writers words, which are in English these,

*ὅτι τέλος οὐ πάντων μεν πεπονιζει, αστραγαλούς, ειδομένων σπουδαίας, instruct.* S. I shall most willingly intrust my selfe to your directions, and though the vanity

*in pedag.* of my heart, and the unruliness of my youthfull affections may perhaps make me an improper auditor of such doctrines, yet I hope the doctrines themselves and the assistance of Gods grace, obtainable by our prayers, may be a meanes to fit me to receive profit by them. I beseech you therefore to tell me your opinion, what kind of doctrines, and what parts of Scripture will be likely to have the most present influence on my heart, or contribute most to a Christian practice.

C. I conceive especially these five; first, the Doctrine of the first and second Covenant, together with the difference of them: secondly, the

*Names*

Names, and (in one of them intimated) the Offices of Christ: thirdly, the Nature of the Three Theologicall Graces, Faith, Hope, and Charity, together with Selfe deniali, and Repentance, or Regeneration: fourthly, the Difference and dependance betwixt Justification and Sanctification: and lastly, the thorow understanding of our Saviours Sermon on the Mount, set downe in the fifth, sixt, and seaventh Chapters of Saint Matthews Gospell. But you will be frighted with the length of this taske, and discourag'd from setting out on so tedious a journey. S. I shall thinke it unreasonable for me, to be tyred with receiving the largest favours, that you have the patience, and the charity to bestow upon me, and to shew you that I have an appetite to the journey, I shall not give you the least excuse of delay, but put you in minde where it was that you promis'd to set out, or begin your first stage, and beseech you to goo before me, my guide and instracter, first in the doctrine of the two Covenants; to which purpose my ignorance makes it necessary for me to request your first helpe, to tell me what a Covenant is.

C. A Covenant is a mutuall compact (as we now consider it) betwixt God and man, consisting of mercies on Gods part made over to man, and of conditions on mans part required by God. S. It will then be necessary for me

me to demand first what you meane by the First Covenant. C. I meane that which is supposed to be made with *Adam*, alioone as he was created, before his first sinne, and with all mankinde in him. S. What then was the mercy on Gods part made over to him in that Covenant? C. It consisted of two parts, one sort of things supposed before the Covenant absolutely given to him by God in his creation: another promised and not given, but upon condition. S. What is that whiche was absolutely given? C. 1. A law written in his heart teaching him the whole duty of man, 2. A positive law, of not eating the fruite of one tree in the garden, all others but that one being freely allowed him by God. 3. A perfect strength and ability bestowed on him to performe all that was required of him, and by that a possibility to have lived for ever without ever sinning. S. What is that which was promised on condition? C. 1. Continuance of that light, and that strength, the one to direct, the other to assist him in a persevering performance of that perfect obedience. 2. A crowne of such performance, assumption to eternall felicity. S. What was the condition upon which the former of these was promised? C. Walking in that light, making use of that strength, (and therefore upon deuallance in those two, upon the

the first sinne, that light was dimmed, and that strength, ( like Sampsons when his lockes were lost,) extremely weakned) S. What was the condition, upon which the Eternall felicity was promised? C. Exact, unsinning, perfect obedience, proportioned to the measure of that strength; and consequently uppon the commission of the first sinne, this crowne was forfeited, Adam cast out of Paradise, and condemned to death, and so deprived both of eternity and felicity, and from that houre to this, there hath beeene no man living ( Christ onely excepted who was God as well as man) justifiable by that first covenant, all having sinned, and so coming short of the Glory of God promised in that covenant. S. You have now given me a view of the first covenant, and I shall not give my curiosity leave to impertune you with more questions about it. Onely if you please, tell me, what condition Adam and consequently mankinde were concluded under, upon the defailance, or breach of the condition required in that first covenant, for I perceive Adam sinned, and so brake that condition. C. I have intimated that to you already, and yet shall farther enlarge on it. Upon the fall of Adam, he and all mankinde forfeited that perfect light and perfect strength, and became very defective and weake both in knowledge and ability of performing their

duty to their Creatour, and consequently were made utterly uncapable of ever receiving benefit by that first covenant. It being just with God to withdraw that highdegree of strength and grace when he saw so ill use made of it.

S. But why should God inflict that punishment upon all mankinde, for (or upon occasion of) the sinne of that one man? though he used his talent so very ill, others of his posterity might have used it better, and why should they all be so prejudged, upon one mans miscarriage? C. Many reasons may be rendred for this act of Gods, and if they could not, yet ought not his wisedome to be araign'd at our tribunall, or judged by us. Now this is an act of his wisedom, more then of distributive justice, it being free for him to do what he will with his owne, and such is his Grace and his Crowne. But the most full satisfactory reason may be this, because God intending to take the forfeiture of that first Covenant, intended withall to make a second Covenant, which should tend as much or more to the maine end, the eternall felicity of mankinde, as, or then the first could have done. And that you will acknowledge, when you heare what this second covenant is.

Of the second Covenants: and first with whom was it made? C. It was made with the same Adam now after his fall,

fall, in these words, *The seed of the woman shall breake the Serpents head.* Gen. 3.15. and afterwards repeated more plainly to *Abraham.* Gen. 22. 17. 18. S. *But who is that Seed of the Woman?* C. The same that in the words spoken to *Abraham* is meant by *Thy seed*, which the Apostle (Gal. 3. 16.) tells us is *Christ*. S. *What sheweth the first thing promised in that second Covenant?* C. The giving of *Christ*, to take our nature upon him, and so to become a kind of second *Adam*, in that nature of ours to performe perfect unslinning obedience, and so to be just, according to the condition of the first Covenant, and yet being faultlesse, to undergoe a shamefull death voluntarily upon the *Crosse*, to satisfy for the sinne of *Adam*, and for all the sinnes of all mankinde, to *saftey death for every man.* Heb. 2. 9. and this being the first thing, all other parts of this Covenant are consequent and dependent on this, and so this second Covenant was made in *Christ*, sealed in his bloud (as it was the custome of the Easterne Nations to seal all Covenants with bloud) and so confirmed by him, which is the meaning of those words a Cor. 1. 20. *All the promises of God in him are yea, and in him amen, that is are verified* (which is the importance of *Yea*) *and confirmed* (which is meant by *Amen*) *into an immutability, in or by Christ.*

S. Well then. What are the promises or mercies made over unto us in Christ by this second Covenant? C. First a revelation of his will, called the law of faith, according to which we Christians ought to live, and this is set downe as a part of that Covenant. *Heb. 8.10,11.* Secondly a promise of pardon or mercy to our unrighteousnesse, and our sinnes and our iniquities, v. 12. Thirdly the giving of grace or strength, although not perfect, or such as may enable us to live without ever sinning, yet such as is sufficient to performe what is necessary now under this second Covenant, in which respect it is said by S. Paul. *Rom 10.8.* that the word, (that is, the condition of the second Covenant,) is nigh thee, the meaning of which will not be understood, but by comparing it with the place, from whence it is cited, *Deut. 30.11,14.* The commandement which I command thee this day, it is not hidden from thee, (the Hebrew word there is *בְּרִית*, by the Greeke translators best exprest, it is not *βαρύς*, too heavy for thee, and in other places, it is not impossible for thee,) but v. 14. it is very nigh unto thee in thy mouth and in thy heart (the Greek adde, and in thy hand;) that thou maiest doe it, and therefore Saint John saith, His commandements are not greivous, the word signifies heavy and unsupportable, and Christ himselfe, that His yoke is easie and his burthen light, and

Saint

Saint Paul againe that He can doe all things thorow Christ that strengthens him, able to do nothing of himselfe, in order to the attaining of blisit, (*we are not sufficient of our selves, ta-*  
*eth he in another place, to doe any thing*) but yet thorow Christ that strengthens mee I can doe all things that are now required of mee, (*our sufficiency is of God*) S. I beseech you where is this part of the promises of the second Covenant set downe in Scripture? C. 'Tis intimated in these and many other places, but is distinctly set downe in the song of Zachary, Luk. 1.74. he there speakes of the oath which God sware to our father Abraham, v. 72. which he stiles Gods holy Covenant, v. 71. and he specifies two parts of it. 1 Deliverance or safety from the power of our enemies, Sinne and Satan, in the words *That we being delivered without feare or danger* (for so the pointing of the Greeke words in the most ancient copies teach us to <sup>ἀπόβασιν</sup> read) that is, safe and secure, *out of the hand of our enemies.* 2 Giving of power or strength to us, to enable us to serve him, so as he will accept of, and to persevere in that service, in the rest of the words [*that he would grant unto us* (or as the word is rendred Rev. 11. 3. give pow<sup>swp.</sup>er) *that we might serve him* (or to serve him) *in holinesse and righteousness before him all the daies of our life,*] S. This place is, I acknow-  
ledge,

ledge, a cleare one to the purpose, and I have nothing to object against it; only pardon my curiositie if having beene told by you that this second Covenant was repeated to Abraham Gen. 22.16. and finding it here called the oath sworne to Abraham, and yet by reading of that oath in Gen. not finding any such forme of words there express, I beseech you to satisfy this scruple of mine, and reconcile those two places which both you and the margents of our Bibles acknowledge to be parallel the one to the other, but the sound of the words doth not so readily consent to. The granting me this favour may, I hope, make the whole matter more perspicuous. C. I am of your opinion and therefore shall readily do it, and it will cost me no more paines then this, 1. to tell you that there is one part of the oath mentioned in Gen. which belonged peculiarly to the temporall prosperity of the people of the Jewes, which were to spring from that *Abraham*, [*I will multiply thy seed &c:*] and indeed that whole verse 17. may literally and primarily be referr'd to that; but then besides that, (which *Zachary* respecteth not) there are three things more promised, *spirituall blessing, spirituall victory, and the incarnation of Christ*, the last of these *Zachary* mentions not in the words of the oath, because it is supposed in his whole song occasioned only by it, and uttered on purpose to celebrate

celebrate the incarnation of Christ, but the other two parts are specified and interpreted by him; the victory over (or possessing the gates of) the enemies there, is here called deliverance without feare from the bands of our enemies; and the blessing there, is explained here to be giving us power to serve him in holinesse and righteousness before him all our dayes, the grace of God for the amending of our lives; according to that of the Apostle, Gal. 3. 14. where the receiving the promise of the spirit is called the blessing of Abraham, the power of Christ assisting and enabling us to persevere, being really the most inestimable blessing that this life is capable of, to which purpose Saint Peter Act. 3. 26. speaking of Christ sent by God to blesse us, expresseth the thing, wherein that blessing consists, to wit in turning away every one from his iniquities.

S. I have troubled you too farre by this extravagance, I shall make no delay to recall my selfe into the rode againe, and having bee taught by you these severall particulars of Gods promise in the second Covenant, I shall desire you to proceed to tell me what is the condition required of us in this Covenant, unlesse perhaps there be some farther particulars promised on Gods part, which you have not yet mentioned. C. The truth is, there be two more promises of God, the first, of giving

ving more grace, the second, of crowning with glory ; but both those conditionall promises: the first, upon condition that we make use of those former talents, those weaker degrees of grace given us, which is the intimation of the parable of the noble man Luk. 19.13. the summe of which is, that *unto every one that hath* (that is, hath made good use of the talent of grace intrusted to him) as Heb. 12. 28. *to have grace* signifies to make use of it to the end to which it is designed,) *shall be given; and from him that hath not* (made that use he ought) even that he *hath shall be taken from him.* The second upon condition that he be at the day of death or judgement, such a man as Christ now under this second Covenant requires him to be. S. *What then is the condition of this second Covenant, without which there is yet no salvation to be had?* C. I shall answer you first negatively, then positively. negatively, it is not 1. *perfect, exact, unsinning obedience,* never to offend at all in any kinde of sinne, (this is the condition of the first Covenant) nor 2. is it never to *have committed any deliberate sinne in the former life,* nor 3. never to have gone on or continued in any habituall or customary sinne for the time past, but it is positively the new creature, or renewed sincere honest faithfull obedience to the whole Gospel, giving up the whole heart

heart unto Christ, the performing of that which God enables us to performe, and bewailing our infirmities, and frailties, and sinnes, both of the past & present life, and beseeching Gods pardon in Christ for all such; and sincerely labouring to mortify every sin, and performe uniforme obedience to God, and from every fall rising again by repentance and reformation. In a word, the condition required of us, is a constellation or conjuncture of all those Gospell-graces, *faith hope, charity, selfe-deniall, repentance,* and the rest, every one of them truly and sincerely rooted in the Christian heart, though mixed with much weakenesse and imperfection, and perhaps with many sinnes, so they be not wilfully and impenitently lived and died in, for in that case nothing but perdition is to be expected. S. *What part of the promises is this condition required to make us capable of?* C. Of pardon of sinnes, and salvation; by which you see that no man shall be pardoned or saved, but he that observes this condition. S. *What condition is then required to make capable of that other part of the conditionall promise, to wit, of more grace, or continuance of that we have already?* C. A carefull industrious husbanding of it, and daily prayer for daily increase, and attending diligently to the meanes of grace.

S. *Me shinkes I now understand somewhat of the*

the nature and difference of these two Covenants, and shall not need to aske you which of them it is that we Christians are now concerned in, for I take it for granted, that it is the second. Onely be pleased to tell me which of these two it was by which the Jewes were to expect salvation? C. Both Jew and Gentile, that is, every man that ever was, or shall be saved from the beginning of the world, was, and is, and shall be saved by this second Covenant. S. How then were the Jewes obliged to the observation of the law? is not the law the first Covenant. C. The Judaicall law was not the first Covenant, but the law of unsinning perfect obedience made with Adam in innocence. The truth is, the Judaicall law did represent unto us the first Covenant, but so it did the second also: the first by requiring perfect obedience, and pronouncing a curse on him that continued not in all those many burthensome ordinances, which the law gave no power to any to performe. The second in the sacrifices, and many other rites, which served as emblems to shew us Christ, and in him the second Covenant.

S. I shall not interpose any more difficulties, which my ignorance might suggest, but onely put you in minde, that you told me that this doctrine had a most present influence on our lives, be pleased to shew me how. C. It hath so, many wayes. I will mention a few. First, By prescribing the condition

condition, it lets us a worke to the performance of it, and that is living well. Secondly, By shewing us how possible or falsible that condition is by the Grace and helpe of Christ, it first obliges us to a diligent performance of that duty of prayer for that Grace, and then stirres us up to endeavour and industry in doing what we are enabled to doe, that we receive not the grace of God in vaine. Thirdly, By shewing us the necessity, indispensable necessity of sincere obedience, it shuts the doore against all temptations to carnall security, sloth, presumption, hypocrisy, partiall obedience, or habituall going on in sinne. And Fourthly, By shewing the true grounds of hope, fortifies us against desperation. And Lastly, if we need any encouragements in our Christian walke, his promise to enable first, and then to accept, will most abundantly contribute to that purpose.

S. I acknowledge the usefulness of your directions, and I beseech God to assist me in bringing forth the fruit which it is just for you to expect, and for God to require from them; and I promise you by his helpe to be mindfull of your admonitions.

I shall desire you to proceed to the second kindo of doctrine, which at first you mentioned, the names and in one of them the offices of Christ. I beseech you what names doe you meane? C. Those two most eminent and vulgarly knowyne, so of-

ten repeated, but so little weighed, *Iesu* and  
Of the name *Christ*. S. I pray you what is the importance of  
~~name~~ the word *Iesu*? C. It is an Hebrew word which  
~~Iesu~~ signifies *Saviour* or salvation. I shall not need  
to prove it when an Angell hath asserted it,  
*Mat. i. 31.* Thou shalt call his name *Iesu*, for he  
shall save his people from their sinnes. S. The  
place you cite I have considered, and finde a very  
puzzling difficulty in it, by giving my selfe liberty  
to read on, to the two next verses, the words of  
which are these: All this was done that it might  
be fulfilled which was spoken by the Prophet,  
saying, Behold a Virgin shall conceive and beare  
a Sonne, and they shall call his name *Emmanuel*.  
How could his name be called *Iesu* and *Emmanuel* too? or how could the calling his name *Iesu*, be  
the fulfilling of that prophecy that foretold that they  
should call his name *Emmanuel*? C. You are to  
know that in the Hebrew tongue, words and  
things, and so also calling and being, name and  
person are all one; No word shall be impossible  
with God, is, nothing shall be impossible: and my  
house shall be called the house of prayer, is, my  
house shall be the house of prayer to all people,  
that is, to the Gentiles as well as Jewes; and so  
many names, that is, so many men: and according  
to that idiom. (retained both in the Prophets of  
the Old, and Evangelists of the New Testament)  
this phrase [they shall call him name *Emmanuel*]

is

is in signification no more then this, *He shall be, God with us*, or God incarnate in our flesh; which incarnation of his, being on purpose to save his people from their sinnes, that prophecy which foretold it, was perfectly fulfilled in his birth and circumcision, at which time he was called *Iesus*. Which name was but a signification of his designe in his coming into the world, according to another place; *This day there is borne in the City of David a Saviour, which is Christ the Lord*. S. By the answering of my impertinent scruple I have gained thus much, that the whole end of Christ's birth, of all he did and suffered for us, was that he might save us. I pray you then what is meant by saving. C. To save is to redeeme from sinne, as you will acknowledge, if you observe but these two plaine places; first, that which even now I cited. *Mat. 1. 21. [he shall save his people from their sinnes.]* (which is the onely reason there rendred why he is called a Saviour) then *Tit. 2. 14. Christ gave himselfe to be crucified for us, that he might redeeme us from all iniquity.*] S. Wherein doth this saving or redeeming from sinne consist? C. In 3 things, first, In obtaining pardon for sinne or reconciling us to God; and consequently to that, in delivering us from the eternall torments which from God as judge, and from Satan as accuser first, and then as executioner, are in strict justice, or by

the firſt Covenant due to ſinne. Secondly, In a calling to repenitance, by weakning the reiſing power of ſinne, and the tempting power of Satan, by mortifying the old man, (that is, the ſinfull deſires of the naturall, and ſinfull habits of the carnall man,) by implanting a new principle of holinesſe in the heart. And thirdly, In perfeſting and accompliſhing all these ſo happy begiinnings, at the end of this life in heaven.

S. How can it be ſaid that Christ came thus to ſave, to doe all this, when ſo many, ſo long after his coming, are ſo farre from being thus ſaved in all or any of the three ſences? C. That he came to ſave is certainly true, whatſoever objections you can have againſt it: and that by ſaving these 3 things are meant, if you please I shall maniſt from other Scriptures. The firſt ſence is conteined in the word, (as it is uſed,) Luk. 1. 71. ſalvation, or that we ſhould be ſaved from our enemies, which muſt needs be our ſpirituall enemies, ſinne and Satan, and if you doubt whether ſinne be there meant, or the pardon of ſinne, by that ſaving, the next verſe will cleare the diſſiculty, where it followes, to performe the mercy, or mercifully to deale with our fathers, and to remember his holy Covenant, of which Covenant you know this is one ſpeciall part, Heb. 8. 12. I will be merciſull to their ſinnes, (which explaines the merciſull dealing there) and their iniquities will I remem-ber

τοῦτο  
εἰπεν  
&c.  
ιαντει-

ber no more. And then for the second sence, that saving signifies calling to repentance, may appeare not onely by comparing those two places, [I came to call sinners to repentance,] and [Christ Jesus came into the world to save sinners,] but also by a notable place, Act. 2. very usefull for the explaining of that word. v. 38. 'tis reported that Saint Peter said unto them, *repent,* &c. and v. 40. in more other words he testified unto them, or preached unto them, saying, *be ye saved,* or *escape ye from this perverse generation:* whence it is cleare, that *being saved,* &c. is but *more other words* to signify *repentance*, and therefore surely that word, v. 47. which we render *such as should be saved*, but is literally [the saved] signifies peculiarly those who received that exhortation, v. 41. that is, those that repented of their sinnes. but this by the way. As for the last acceptation of the phrase, 'tis so ordinary for *salvation*, to signify the *body pure life in heaven*, that I shall not need give you any proofe of it. Having therefore cleared the truth, this were sufficient, although I wanted skill to answer your objection, but yet that may easily be done too, by saying that Christ hath really performed his part toward every one of these, and that whosoever hath not the effect, and fruit of it, it is through his owne wilfull neglect, and even despising of so great salvation. *Lige* came  
*out* w  
*into*

into the world, and men loved darknesse more then light, and having made a Covenant with death and damnation, are most worthy to have their portions therein. S. What then is the short or summe of Christ's being Jesus? C. 'Tis this, that he came into the world to fetch backe sinners to heaven, that whosoever of mankinde shall truly repent and fly to him, shall thorow him obtaine pardon of sinne, and salvation, a mercy vouchsafed to men, but denied to Angells, who being once fallen are left in that wretched estate, and no course taken, and consequently no possibility left for their recovery: which most comfortable truth is clearely set downe by the Apostle, Heb: 2. 15. though in our English reading of it, it be somewhat obscured; The words rightly rendred run thus, *He doth not take bold of Angells, but the seed of Abraham be taketh bold of.* Where the word which I render *taking bold of*, signifies to catch any one who is either running away, or falling on the ground or into a pit, to fetch backe or recover againe. This Christ did for men by being borne, and suffering in our flesh, but for Angells he did it not.

S. What speciall influence will this whole doctrine have upon our lives? C. I will shew you, 1. It is proper to stirre up our most affectionate love and gratitude to this Saviour, who

who hath descended so low even to the death of the crosse to satisfie for our sinnes, to obtaine pardon for us. this *love of Christ* constreyneth us, saith the Apostle. 2. 'Tis proper to beget in us a just *hatred of sinne* which brought God out of heaven to make expiation for it. 3. It is a most proper enforcement of *repentance and amendment* of life, to remember, 1. That without that we are likely to be little benefited by this *Saviour*, except we repent salvation it selfe shall not keepe us from perishing. 2. That that was an end of Christ's death to redeeme us from all *iniquity* and purifie to himselfe a *peculiar people zealous of good workes*, aswell as to satisfy for us. 4. It is proper to teach us feare of *offending*, and keepe us from security, when 1, we finde what an *exemplary punishment* God saw fit, if not necessary, to inflict on sinne in the person of his sonne, and 2, remember how much more guilty we now shall prove, if we will still *damne* our selves in despite of all these meanes of saving us.

S. I beseech God to open my heart to those considerations, and then I shall farther importune you to proceed and tell me the signification of the word Christ, wherein you told me the Offices of Christ were intimated. but I beseech you first what do you meane by Offices? C. I meane by that word, places of charge and dignity, to which

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God thought fit to designe Christ, that he might the better accomplish the end for which he sent him; the trust or charge supposing some what to be done by him, and the dignity implying somewhat to be returned by us; as you will see in the particulars. S. What then is meant by the word Christ? C. Anointed, and that intimates the three Offices to which men were wont to be inaugurated by the ceremony of anointing.

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S. What are those three Offices? C. Of King, and of Priest, and of Prophet. S. What belonged to Christ to do as King? C. To set up his throne in our hearts, or to reigne in the soules of men, and to give evidence of his power throw the whole world. S. What was required of him to that purpose? C. 1. To weaken and shorten the power of Satan, which Christ really did at his suffering, Heb. 2. 14. by death destroying the Devil, and againe I saw Lucifer falle downe from heaven, that is from the more unlimited power which he had before: and 2 to give strength and grace to overcome all rebellious lusts, and habits of sinne, to bring them downe in obedience to his Kingdome, and this he hath done also by sending his spirit; (in reference to which are those words cited out of the Psalmist, he hath led captivity captive, and given gifts unto men,) and in a word to reigne

till he had brought all his enemies under his feet,<sup>Homer</sup>  
 1 Cor: 15. 25. S. What, and how many be those  
 enemies? C. He hath many enemies, some  
 temporall, but most spirituall. S. What meane  
 you by his temporall enemies? C. I meane the  
 Jewish nation, that rejected and crucified him,<sup>Ια: α.</sup>  
 which, within the compasse of one generation  
 were, according to his prediction destroyed by  
 the Romans, and preyed upon by those Eagles  
 Mat. 24. 38. by which are noted the Roman ro. Tul-  
 Armies (whose ensigne was the Eagle) which  
 found them out (as such vulturs do the carcasse  
 Job. 39. 30.) wherelover they dispersed  
 themselves. For that that prophecy of Christ's,<sup>Rhodig:</sup>  
 Mat. 24. belongsto this matter, the destruction  
 of those present crucifiers, and the Jewish state,<sup>1. 19. c.</sup>  
 and not to the destruction of all enemies at his  
 great appearing yet to come, is apparent by the  
 34 verse. This generation shall not passe till all  
 these things be fulfilled. Where the word gene-<sup>22. &</sup>  
 ration signifies such a space that they that were  
 then alive, might and should live to see it, in  
 that sence, as the word is used, Mat. 1. Where  
 the time or space of 14 mens lives in a line suc-<sup>Homo-</sup>  
 ceeding one another, is called 14 generations,<sup>dor. l. 2.</sup>  
 not that generation signifies the whole space of  
 a mans life (for that is oft 60, 80, or an 100 yeares)<sup>p. 144. Kai τα</sup>  
 but rather the 3 part of that; for of any mans  
 age, part he lives in his fathers life time, and  
 part <sup>τα μεριδας</sup> <sup>αιδησπαι</sup>

weare part after his sonnes birth , and thereupon 'tis  
 durst- wont to be said,that three generations make one  
 rau- secole or hundred yeares, as you shall find ordina-  
 tione- rily it doth. So that the plaine meaning of that  
 a. & speech of Christ's [this generation shall not passe,  
 Clem. &c] is this, that all this should come to passe in  
 Alex. their age, or within the life of some that were  
 Strom. then men, as Mat. 16. 28. There be some stan-  
 3. p. ding here which shall not tast of death till they see  
 335. eis in the sonne of man coming in his Kingdome. Which,  
 though some by the next Chapter following,  
 om̄ τρεῖς are perswaded to interpret of the transfigurati-  
 ἀγκατασθον, (as if that were Christ's coming in his King-  
 λάσιον) dome ) may yet more properly be interpreted  
 versu. of this matter, so immediately consequent to his  
 being killed by the Jewes, and rising againe, v. 21.  
 which was the ground of this speech of his  
 Christ's illustrious coming to destroy those Jewes;  
 to which also that other place belongs, (which  
 will cleare both these) Jo. 31, 32. If I will that  
 John tarry till I come, what is that to thee? which,  
 saith Saint John, was not to be interpreted that  
 he shoulde never dye, v. 23. but onely that he  
 shoulde tarry till this coming of Christ: which, of  
 all the Disciples, peculiarly (and I thinke onely) John  
 lived to see , and after that wrote his Re-  
 velation in the 14<sup>th</sup> yeare of Domitian, about  
 the 65<sup>e</sup> of Christ: This destroying or subduing  
 his enemies and crucifiers (being so terrible,  
 that

that when it is foretold, *Mat. 24*, it is generally mistaken for the day of finall judgement) is many times in the New Testament, stiled the *Kingdome of God*, and the *coming of Christ*, the *end of all things*, and the *end of the world*, because Christ's powerfull presence was so very discernible in destroying of that nation, and that effect of his Kingdome, in bringing his enemies under his feete. S. *What other enemies did you meane?*

C. First, *Sinnes*, the great enemy of soules, which he labours to destroy in this life by the power of his grace, and will totally destroy at the day of judgement. Secondly, *Satan*, which I told you of, who therefore, when Christ comes to dispossesse him of his hold in the poore man, demands, *Art thou come to destroy us? Mark. 1.34.* and at another time, *Art thou come to torment us before our time?* acknowledging that Christ was to destroy them, (they understood so much in the sacred predictions) but withall hoping it was not yet the time for that execution, and in the meane while counted it a kind of destruction and torment to them to be cast out or retrenched of any of their power which they had over the bodies or soules of men. S. *Are there no other enemies that this King must destroy?* C. Yes, two more; First, All wicked and ungodly men, that after all his methods of recalling them to amendment, doe still persevere in impenitent rebellions,

rebellions, to whom eternall perdition belongs by the sentence of this King. Those that will not let him reigne over them must be brought forth and slaine before their King. Secondly, Death it selfe, according to that of the Apostle, 1 Cor. 15. *The last enemy that shall be destroyed is death: he shall despoile the grave, and make it restore all its captives, and then death shall be no more, shall be swallowed up in victory.*

S. What is required of us in answer and returne to this Office of his? C. Principally and by indispensible necessity that we render our selves obedient, faithfull, constant Subjects to this King, hold not out any disloyall fort, any rebell lust or sinne against him, but as to a King, vow and performe entire allegiance unto him. But then consequently that we intrust him with our protection, addresse all our petitions to him, have no warre or peace but with those who are his and our common enemies or freinds, fight his battailes against sinne and Satan, pay him our tribute of honour, reverence, obedience, yea and of our goods also, when they may be usefull to any poore member of his. S. I shall detaine you no longer with lesse necessary Queries about this Office of his, as, When Christ was inaugurated to it? because I have had the chance to observe by comparing two knowne places of Scripture together (Psal. 110.1. and 1 Cor. 15,25.) that [Christ reigning]

reigning] and [his sitting at Gods Right hand] are all one, from whence I collect that the time of his solemne inauguration to his Regall Office, was at his Ascension. C. You have guessed aright, and therefore I shall not farther explaine that unto you , nor put you in minde of any other niceties , but instead of such , rather remember you of the practicall conciusion, that this Office of Christ may suggest unto you, that *you are no farther a Christian, then you are an obedient subject of Christ*, that his Gospell consists of commands aswell as promises, the one the object of the Christian faith, aswell as the other. S. O Lord increase this faith in me.

Please you now to proceed to the second Office of Christ, that of his Priesthood. C. I shall, and first tell you , that the nature of this Office of Christ is a little obscure , and therefore I shall tell you nothing of it, but what the Scripture gives me cleare ground to assert. S. What doth the Scripture tell us of Priesthood? C. It mentions two orders of Priesthood, one after the order of Aaron, the other after the order of Melchizedek. S. What was the office of the Aaronicall Priest? C. To offer sacrifice , and to blesse the people, but especially to sacrifice. S. What of the Melchizedekian Priest? C. It is not improbable that Melchizedek offered sacrifice also, but because the sacred story mentions nothing of

of him, as belonging to his Preisthood, but onely his blessing of *Abraham*, therefore it is resolued that the *Melchizedekian* Preisthood consisted onely in blessing. This you will best discerne by looking into the story of *Melchizedek* meeting *Abraham*, Gen. 14.18,19. S. What is there said of him? C. It is said that *Melchizedek King of Salem brought forth bread and wine*, i. e. treated and entertained *Abraham* as a King, and he was the Preist of the most high God, and he blessed him and said, Blessed be *Abraham* of the most high God which hath delivered thine enemies into thine hand. S. Which of these kinde of Preists was Christ to be? C. Christ being considered in the whole purpose of God concerning him, was to undertake both these offices of Preisthood, to be an *Aaronicall* Preist first, and then for ever after a *Melchizedekian* Preist, he was appointed first to offer up sacrifice for the sinnes of the world, which he performed once for all upon the crosse, and therein exercised the office of an *Aaronicall* Preist, and withall completed and perfected that whole worke of satisfaction for sinne, to which all the old legall sacrifices referred; and that being done, he was to enter upon his other office of *Melchizedekian* Preisthood, and exercise that continually from that time to the end of the world, and is therefore called a Preist for ever after the order of

of Melchizedek. And this second kind of Priesthood is that which the Scripture of the New Testament, especially the Epistle to the Hebrews, doth mainly referre to, when it speaks of Christ, and is to be conceived to speake of that, whencesoever it indefinitely mentions Christ's Priesthood. S. But what then? is not Christ a Priest after the order of Aaron? C. I told you that he was, but now I tell you, that he is not: he was once, in his death, but never was to repeate any act of that afterwards, and so now all the Priesthood that belongs to him is the Melchizedekian. I will set this downe more plainlye. It is most truly said and resolved, that Christ's death was a voluntary offering and sacrifice of himselfe once for us, and that will serve to denominate him an *Aaronicall* Priest in his death, or rather to conclude that his death was the completion of all the rites & ceremonies (such as the sacrifices) of the *Aaronicall* Priesthood. But this being but one act never to be repeated againe, is not the thing that Christ's eternall Priesthood (denoted especially by his unction or Chrisme) referres to; but that other Melchizedek-Priesthood that he was to exercise for ever. Besides it may be said that this sacrifice at his death, may, under that notion of an *Aaronicall* sacrifice, passe for the rite and ceremony before his consecration, or at the consecrating him to be our eternall high Priest

preist. For such sacrifices we find mentioned *Lev. 8. 22.* the ram, the ram of consecration; and of this nature I conceive the death of Christ to be a previous or preparatory rite to Christ's consecration to his great eternall priesthood after the order of Melchizedek, whereupon 'tis said that it became God to consecrate the Captaine of our salvation by sufferings. *Heb. 2. 10.* for so the word signifies, which we render to make perfect. To which purpose you may observe two things 1 that Christ's priesthood is said to be an eternall priesthood [thou art a preist for ever] and a priesthood not transitive, but for ever fastened in the person of Christ, *Heb. 7. 24.* after the power of an indissoluble life., v. 16. which cannot appertaine to that one single finite unrepeated sacrifice of himselfe upon the Crosse. 2, that Christ was not inaugurated to this his priesthood till after his Resurrection, as may appeare by *Heb. 5. 5.* Christ glorified not himselfe to be made an high preist, but he that said unto him, thou art my sonne this day have I begotten thee. Which words denoting the time of Gods inaugurateing him to his priesthood may by the sound seem to belong to his birth, but being compared with *Act. 13. 33.* and *Psf. 110. 14.* it plainly appears that they belong to the resurrection of Christ. and *Act. 3. 26.* 'tis clearely said, God having raised

raised up his sonne Jesus sent him to blesse you; which is a denotation of this priesthood, as I told you; and anon, if you remember me, I will more largely shew you. S. Will not this derogate something from the suffering of Christ, or satisfaction wrought by it? C. No nothing at all, but rather demonstrate that this death of his was necessary in a double respect, 1, as an act of an Aaronicall Priest, and a completion of all those legall rites, which vanished at the presence of this great sacrifice. 2, that in respect of the satisfaction wrought by it, it was necessary to make him our eternall Priest, or to make us capable of the benefits of that Priest-hood of his.

S. Well then, I shall acknowledge those plaine words of Scripture, that Christ is now to us and ever shall be a priest of Melchizedeks Order, and not strive to phansie him still an Aaronicall priest (that sacrifice being offered up once for all) because I have no ground now for such phansie. But then I beseech you wherein lies the parallell betwixt Melchizedeks priest-hood, and Christ's? Is it in offering of bread and wine which we read of Melchizedek, or in any thing answerable to that? C. No, that is the Papists phansy caused by a great mistake of theirs, they conceive that Melchizedek offered up Bread and Wine to God; and that in that respect he is called a Priest,

or that he was sacrificing, or did sacrifice; but in this there are two mistakes, for first, *Melchizedek* brought forth this bread and Wine, and presented it to *Abraham*, did not offer it to God; and therefore *Philo a Jew*, well seene in that story, sets it as an act of hospitality in *Melchizedek*, contrary to the crabbed riggardlinesse of *Amalek*, he would not allow water, but *Melchizedek* brought forth bread and wine. Secondly, this he did as a King, and so *Christ* as a King may perhaps be said to entertaine and feed us in the Sacrament with bread & wine, & the spiritu. all food annexed to, or represented by it, the giving of grace and pardon being a donative of his Kingly Office: but the Preistly acts of *Melchizedek* are those that follow. Wherein onely Christ's Eternall or *Melchizadek*-Preisthood consists. S. What are they? C. 1. Blessing us. 2. Blessing God for us. S. What is the meaning of Christ's blessing us? C. You will see that by reviewing the place even now cited, Act. 3. 26. God having raised up his sonne Jesus sent him to blesse us: which now you perceive is a denotation of his Preistly office, the *Melchizedek*-Preisthood being to blesse. S. I doe so, but how doth that shew me what that blessing is? C. Yes, there are words that immediately follow which clearely describe wherein this blessing consists, in turning away every one of you from his iniquities.

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ties. S. Be pleased then to make use of that key for me, and shew me clearely wherein that part of Christ's Priesthood, his blessing of us consisteth? C. In using all powerfull meanes to convert or turn i.e. to bring all mankind to repentance. S. What be those meanes? C. First, the communicating that spirit to us whereby he raised up Jesus from the dead, Rom. 8.11. Secondly, sending the Holy Ghost, (to convince the world of sinne, and righteousness, and of judgement,) that is, appointing a succession of Ministers to the end of the world, to worke in mens hearts a cordiall subjection to that doctrine which at Christ's preaching on earth was not beleived. Thirdly, the giving of grace, inspiring of that strength into all humble Christian hearts that may enable them to get victory over sinne. Fourthly, his interceding with God for us, (which you know is the peculiar office of the Priest) as he promised he would for Saint Peter, that his faith fail not, that is, that God will give us the grace of perseverance, (which intercession of his being now with power and authority, (all power is given to me, saith Christ) is all one in effect with the actuall donation of that grace) and as a crowne of this followes another kind of blessing, actuall bestowing of heaven upon such blessed persevering children of his Father. S. What is required of us in answer to this part of his Office? C. First,

to seeke and pray for grace to descend towards us through this conduit of conveyance. Secondly, to receive it when it thus flowes with humble gratefull hearts. Thirclly, to count grace the greatest blessing in the world. Fourthly, to make use of it to the end designed by Christ: not to pride or wantonnesse, or contempt of our meanner brethren, but to the converting and reforming of our lives. And fiftly, to looke for no finall benefit, pardon of sinnes, or eternall salvation from that Preist either as suffering or satisfying for us, but upon the good use of his grace, which will engage us to walke painfullly here, and to approach humbly to receive our reward, the crowne not of our workes, but Gods graces hereafter. S. What is the second part of Christs Melchizedek-Preishood? C. Blessing or praising God for ever in heaven for his goodnessse, his mercy, his grace towards us poore sinfull enemies of his, in giving us the victory over our so bitter adversaries, sin & Satan, & death & hell, by the blood of the Lamb, and the power of his Grace. S. What is our part in this businesse? C. To follow this precentor of ours in blessing & magnifying that God of all grace, and never yeilding to those enemies which he hath died to purchase, and given us power to resist & overcome.

S. I doe already discerne the influence of this Office, whic explained, upon our lives, yet if

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if you please, give me your direction, and opinion what is the maine practicall doctrine emergent from this Office of Christ, especially as it consists in blessing. C. This is it, that from hence we learne, how farre forth we may expect iustification and salvation from the sufferings of Christ, no farther it appears, than we are wrought on by his renewing and sanctifying and assisting grace, this being the very end of his giving himselfe for us, not that absolutely or presently we might be acquitted and saved, but that he might redeeme us from all iniquity, from the reigning power, aswell as guilt, and that impartially, of all iniquity, and purify unto himselfe a peculiar people zealous of good workes, Tit. 2.14. without which acquisition of purity, and zeale of good workes in us as in a peculiar people, Christ failes of his aime and designe in dying for us, he is deprived of that reward of his sufferings, which is mentioned, If. 53.10. *The seeing of his seed, the having the pleasure of the Lord,* (which is said to be our sanctification, 1 Thes. 4.3.) *prosper in his hand, the seeing of the travaille of his soule, v.1. dividing his portion with the great, and the spoile with the strong, v.12.* that is, retcuing men out of the power of sinne to amendment of life, and to holinesse, which is the crowne and reward of his pouring out his soule to death, and making intercession for the transgres-

*ours.* And if he faile of his hope , much more shall we of ours , after all that Christ hath done and suffered, the impenitent unreformed fiduciary shall perish. And what can you imagine more obligatory to good life, then this?

S. I acknowledge the truthe of what you say to be very convincing, and shall thinke my selfe bound in charity to my poore tottering soule no longer to flatter and foule my selfe with such vaine hope, that Christ's active and passive obedience shall be imputed to me, unlesse I am by his blessing thus qualified to receive this benefit from his death. Yet now I thinke of it, if Christ's active obedience may be imputed to me, then what need have I of obeying my selfe? If the righteousness that was in him by never sinning, be reckoned to me, what need I any other initiall imperfect inherent righteousness or holiness of my owne? this is to me a scruple yet not answered by you. C. I confess it is, for I have had no occasion to mention that active obedience of Christ, it being no part of his Priestly Office. And now if you will have my opinion of it, I conceive it cleare that Christ's active obedience is not imputed unto any other person. For first, if his active righteousness were imputed to me, then by that I should be reckoned of and accepted by God , as if I had fulfilled the whole law, and never sinned, and then I should have no need that Christ should suffer for my sinnes,

finnes, and so this would exclude all possibility of having *Christ's* passive obedience imputed to me. For what imaginable reason could be given, why I should suffer for sinne, or any other surety for mee, if by some former act I am accounted to have performed perfect unsinning obedience, at least have the benefit of that obedience performed by that surety of mine, and accepted for me? Secondly, the truth is cleare that *Christ's active obedience* was required in his person, as a necessary qualification to make it possible for him to suffer or satisfy for us, for had he not performed *active obedience*, that is, had *any guilo* beene found in his mouth, or heart, had he ever sinned, he must have suffered for himselfe, and could no more have made satisfaction for us, then one of us sinners can now doe for another. From both which reasons 'tis cleare that *Christ's active obedience* will not supply the place of ours, or make ours lesse necessary, and consequently that our renewed obedience and sanctification is still most indispensably required (though mixed with much of weakenesse, ignorance, frailties, recidivations,) to make us capable of pardon offinne or salvation, which sure is the intimation of those places which impute our Justification rather to the Resurrection of Christ (and the consequents of that, the subsequent acts of his Priesthood heretofore mentioned.)

ned,) then to his death. Such are Rom. 8.34. It is God that justifieth, who is he that condemneth? it is Christ that died, yea rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us? which last words referre peculiarly to that act of this his Priesthood in blessing or interceding for us. and Rom. 4.25. who was delivered (to death) for our offences, and was raised againe for our justification. The Death of Christ not justifying any who hath not his part in his Resurrection. S. I perceive this theme of Christs Priesthood to be a rich mine of Christian knowledge, every scruple of mine opening so large a field of matter before you, I shall satisfy my selfe with this competency which you have afforded me; I beseech God I may be able to digest it into kindly juice, that I may grow thereby.

Please you now to proceed to the third and last Office of Christ, that of a Prophet. C. I shall, and promise you not to exercise your patience so largely in that, as in the former. S. Wherein doth his Prophetick Office consist? In foretelling what things should happen to his Church? C. No, that is not the notion we have now of a Prophet (although that he hath also done in some measure, as farre as is usefull for us.) S. What other notion have you of a Prophet? C. The same that the Apostle hath of prophesying,

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*1 Cor. 11.4. & 14.6.* S. *What is that?* C. Interpreting or making knowne the will of God to us. S. *Wherein did Christ doe that?* C. In his Sermons, but especially that *on the Mount*, telling us on what termes blessednesse is now to be had under the Gosspell, and revealing some commands of God which before were (either not at all, or) so obscurely revealed in the Old Testament, that men thought not themselves obliged to such obedience. Besides this, the Propheticke Office was exercised in ordeining ceremonies and discipline for his Church, the use of the Sacraments, and the power of the keyes, that is, the Censures of the Church. S. *What else belongs to his Propheticke Office?* C. Whatsoever else he revealed concerning the Essence and Attributes of God, concerning the mystery of the calling of the Gentiles, and whatsoever other divine truth he revealed to his auditours, either in parables, or plaine enuntiations. S. *What are we to returne to this Office of his?* C. Our willing full assent, never doubting of the truth of any affirmation of his; a ready obedience to his institutions, and commands, neither despising nor neglecting the use of what he hath thought fit to prescribe us, and subduing carnall proud reason to the obedience of faith.

S. *You have gone before mee through the names and offices of Christ severally; Is there any influence*

ence on practice that all of them jointly may be thought to have, over and above what from the severals you have shewed me? C. I shall commend onely one consideration to you for this purpose, that Christ being an union of these three Offices, is a Jesus or Saviour finally to none but those who receive him under all his three Offices, unis-  
es ὁλι- formly into their hearts. S. The Lord grant that γνῶ χρι- I may doe so, that I may be not a little way, or a  
starcs. partiall, unsincere, but a true Christian.

*S. 3.* What binders but that you now proceed, according to your method propoſed, to the particulars of the third ranke, the Theologicall graces and Christian virtues? C. I shall, if your patience and appetite continue to you. S. To begin then with the first, what is Faith? C. There is not any one word in nature which hath more significations then this hath in the Word of God, especially in the New Testament. It sometimes signifies the acknowledgment of the true God, in opposition to Heathenisme, sometimes the Christian Religion, in opposition to *Indaisme*; sometimes the belieeving the power of Christ to heale diseases; sometimes the belieeving that he is the promised *Messias*; sometimes fidelity or faithfulness; sometimes a resolution of conscience concerning the lawfulness of any thing; sometimes a reliance, affiance, or dependance on Christ, either for temporall or spirituall matters; sometimes belieeving

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beleeving the truth of all divine revelations; sometimes obedience to Gods commands, in the Evangelicall not legall sence; sometime the doctrine of the Gospell, in opposition to the law of Moses; sometimes 'tis an aggregate of all other graces; sometimes the condition of the second Covenant in opposition to the first; and other fences of it also there are, distinguishable by the contexture, and the matter treated of where the word is used. S. *I shall not be so importunate, as to expect you should travaille with mee through every of these severals, but shall confine your trouble to that which seemes most necessary for me to know more particulerly. As first, which of all these is the notion of that Faith, which is the Theologicall Grace, distinct from Hope and Charitie, 1 Cor. 13. 13?* C. It is there the assenting to, or believing the whole word of God, particularly the Gospell, and in that the commands and threatnes, and promises of that word: especially the promises. This you will acknowledge if you looke on v. 12. of that Chapter, and there observe and consider, that *Vision* in the next life is the perfecting of that *Faith* in this life, or that *Faith* here is turned into *Vision* there, (as *hope into enjoying*) for this argues *Faith* here to be this assent to those things which here come to us by hearing, and are so believed by adherence, or darke enigmatical knowledge, but hereafter are seene

seen or known demonstratively, or face to face. Hence is it that *Faith* is defined by the Apostle, Heb. 11. 1. *the ground or foundation of things hoped for, the conviction (or being convineed, or assured) of things which we doe not see.* The foundation on which all hope is built, (for I must first beleeve the promise before I can hope the performance of it on right grounds) and the being convinced of the truth of those things for which there is no other demonstration, but onely the word and promise of God, and yet upon that an inclination to beleeve them as assuredly, as if I had the greatest evidence in the world.

S. I cannot but desire one trouble more from you in this matter, what kind of *Faith* was the *Faith* of Abraham, which is so much spoken of in the New Testament, Ro. 4. Gal. 3. Heb. 11. Ja. 2. and seemes to be meant as the patterne by which our *Faith* should be cut out, and upon which both he was, and we may expect to be justified? C. I cannot but commend the seasonableness of the question before I answer it, for certainly you have pitch't upon that which is the onely sure foundation & ground-worke of all true knowledge and resolution in this matter, *Abraham* being the *Father of the Faithfull*, in whom that grace was most eminent, very highly commended and rewarded in the Scripture, and like whom we must be, if ever we expect to approve our selves to,

(or)

(or to be justified by) God. S. *But what then was the Faith of Abraham?* C. Many acts of Abraham's Faith there are mentioned in the New Testament, which were severall exercizes of that grace in him, but especially two there are, by which in two trials of his Faith he approved himselfe to God, so farre as that God imputed them to him for righteousness, i. e. accepted of those acts of his as graciously, as if he had performed perfect unsinning obedience, had lived exactly without any slip or fall, all his life, yea and gave him the honour of being called the *freind of God*. S. *What was the first of those acts?* C. That which Saint Paul referres to Rom. 4. and Gal. 3. his beleeving the promise of God made unto him, Gen. 15. S. *What was that promise?* C. It consisted of two parts. First, that God would sheld and defend, or take him into his protection, and withall reward him abundantly for all the service that he should ever performe unto him. This promise is set down, v. 1. in these words, *fear not Abraham, I am thy sheld and exceeding great reward*. The summe of which is, that God will protect all those that depend and trust on him, and reward all his faithfull servants in a manner and measure inexpressibly abundant, and particularly that he would then deale so with ~~Abraham~~, a true faithfull servant of his, and consequently that he should not fear.

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This promise it is not laid in the text expressly that *Abraham* beleeved; but yet it is so farre implied that there is no doubt of it, for *Abrahams* question, v. 2. [*What wilt thou give me, seeing I goe childlesse?*] is in effect a bowing and yeilding consent to the truth of this promise, and firmly depending upon it : and thereupon proceeding to a speciall particular , wherein he desired that favour of God to be made good to him , the giving him a child for his reward, whereas otherwise (having none, and so his servant being his onely heire apparent ) all the wealth in the world would not be valuable to him, and thereupon as a reward of that his former faith, on the former promise God proceeds to make him that second more particular promise, which I called the second part of it. S. *What was that?* C. The promise that he should have an heire of his own body, from whom should come a posterity as numerous, or rather innumerable, as the stars of heaven, (and among them at length the *Messias* in whom all the people of the world should be blessed) for that is the meaning of [*so shall thy seed be,* v. 5. and of the same words delivered by way of Ellipsis, *Rom. 4.18. Who believed that he should be the father of many nations, accordingly as had beene said to him by God.*] So (i.e. as the *Starres of heaven*) shall thy seed be. This second part of the promise being a particular contained before

before under the generall of rewarding him exceedingly, but not till now explicitely revealed to *Abraham*, that God would then reward him by giving him a son, and a numerous posterity, and the *Messias* to come from him, was a particular triall whether his former beleife were sincere, i.e. whether he would trust and depend on God or no, there being little reason for him to expect a child then, having remained so long without one, and so some difficulty in so believing; and then it followes that in this triall he was found faithfull, *he believed, v. 6.* (or as Saint *Paul* heightens it, *beside or beyond hope he believed, Rom. 4. 18.*) and God counted it to him for righteousness, i.e. tooke this for such an expressiōn of his faithfullnesse and sincerity and true pietē that he accepted him as a righteous person, upon this performance, though no doubt he had many infirmities and sinnes which he was or had beene guilty of in his life, unreconcileable with perfect righteousness. *S. What was the second of those acts of Abrahams faith? C. That which Saint James mentions c. 2. 21. and Saint Paul, Heb. 11.17.* offering up his sonne *Isaak* upon the Altar. For God having made triall before of his faith, in one particular, that of believing his promise; makes now a new triall of it in another, that of obedience to his commands: for when God gives commands aswell as promises, the one is

is as perfect a season and meanes of triall of faith as the other; and to say I have faith, and not thus to evidence it, not to bring forth that fruit of it, when God by expecting it and requiring it puts mee to the triall, is either to manifest that I have no faith at all, or else not a through faith, but only for cheaper easier services, not able to hold out to all trials. Or else that this is but a dull live-lesse habit of faith, without any vitall acts flowing from it : which yet are the things that God commandeth, and without yeilding of which in time of triall (or when occasion is offered) the habit will not be accepted.

And this I conceive the clearest way of reconciling Saint James and Saint Paul, Abraham was justified by faith, saith Saint Paul, Rom. 4. and not by workes, i.e. by beleeving and depending on God for the performance of his promise, and resigning himselfe up wholly to him to obey his precepts ; or more clearely by that Faith which howsoever it was tried, whether by promises of strange incredible things, or commands of very hard duties, ( killing his onely sonne ) did constantly approve it selfe to be a true faith, and so was accepted by God, without performance of absolute unsinning obedience, much more without performance of the Mosaicall law, ( Abraham then being uncircumcised ) which two things, one or both, are generally by Saint Paul meant

meant by workes. But then saith Saint *James*, Abraham was justified by workes, i.e. his Faith did approve its selfe by faithfull actions, particularly by offering up his sonne , an act of the greatest fidelity, and sincerity, and obedience in the world , and if in time of triall he had not done so, he had never pass't for the faithfull *Abraham*, had never beeene justified, i. e. approved or accepted by God , which is in effect all one with that which Saint *Paul* had said; neither one nor the other excluding or seperating faithfull actions or acts of Faith, from Faith, or the condition of justification, but absolutely requiring them as the onely things by which the man is justified, onely Saint *Paul* mentions the workes of the law, and excludes them from having any thing to doe toward justification , leaving the whole worke to Faith ; and Saint *James*, dealing not with the *Jewes*, but with another kind of adver- saries , hath no occasion to adde that exclusive part, but rather to prevent or cure another di- sease which he saw the minds of men through mistake and abuse of Saint *Pauls* doctrine pos- sess't with , or subject to (thinking that a dead habit of Faith would serve the turne , and mi- staking every slight motion or formall profes- sion (such as bidding the poore go, and be rich, and giving them nothing, v.16,) for that habit of faith) and in opposition to that, resolving that the

Faith which in time of triall, when occasion is offered, doth not bring forth acts, is such a dead carcasse of faith that God will never be content with, to the justifying or accepting of any, or counting any man (as Abraham) his friend; for such are none, saith Christ, but those which do whatsoever he commands them.

S. I thank you for this very plaine delineation of Abrahams Faith: be onely now pleased, to prevent any mistake of mine, to change the scene, and bring home the whole matter to mine owne heart, and tell me what is that Faith which is required of me, and which alone will suffice to denominate me a child of Fairfull Abraham, and which will be sure to be accounted to me for rightheousnesse by God; and this you may please to doe onely with reflection, and in proportion to what you have already told me of Abraham. C. I will obey you. The faith which is now required of you, and which God will thus accept to your justification, is a cordiall sincere giving up your selfe unto God, particularly to Christ, firmly to rely on all his promises, and faithfully to obey all his commands delivered in the Gospell: which will never be accounted that sincere cordiall faith, unlesse you doe (whensoever any triall is made of you) act and performe accordingly, beleive what Christ hath promised in the Gospell, against all spirituall or worldly temptations to the

the contrary, and practice what Christ commands against all the invitations of pleasure or profit, or vaine glory to the contrary; to which purpose it is, that Christ saith, that they *cannot believe, which receive the praise of men:* by that one carnall motive, as an example or instance of the rest, illustrating this truth, that he that the World, or Flesh, or Devil, can carry away from the profession of , and obedience to Christ, is no sonne of the faithfull Abraham, no beleiving Disciple of his. For if it be said that Abraham was faithfull before these acts of his Faith, at least before that second of them, that of obedience, being justified upon the beleeving the promise before, Gen. 15. and so that you may have true faith, before you produce those effects of it, at least by beleeving the promises of Christ you are so justified, without respect unto (or abstracted from) this obedience to his commands, I shall soone satisfy that scruple, by confessing the truth of it as farre as concern'd Abraham, on this ground, because Abraham was by God (who saw his heart) discerned to be faithfull before any of these trials, nay had formerly given evidence of it by *going out of his country* at Gods command<sup>t</sup>, which was an act of great *obedience*, <sup>of misericordia</sup> Gen. 12.1. and Heb. 11.8. And after, being tried <sup>of exactiorum</sup> at that time onely with a promise, he gave full credit to that, and still gave evidence of his fir-

delity, as fast as occasions were offered, which God, that saw no maime in him, did accept of even before he had made those other trials. And proportionably it will still hold true of you, that if your heart be sincerely given up to Christ, if there be in you a resolution of uniforme obedience unto Christ, which the searcher of hearts sees to be sincere, and such as would hold out in time of temptation, this will be certainly accepted by God to thy justification ; nay if God try thee onely with the promise, as (be it but this) that Christ will give rest to all that being weary come to him, or for temporall things, that he will never faile thee, nor forsake thee, if thou do confidently depend on the truth of this without any doubting or staggering, this will be accepted by God to thy justification, without any farther acts of faith or obedience to his commands, in case, or supposing, there were no such command as yet given to thee, or no occasion of obeying it; But now thy case being in one respect distinguished from that of Abrahams, the whole Gospel being already revealed and proposed to thee as a summary of what thou art bound to beleive and what to do (and no need of any such particular revelations of Gods will, either by way of promise or particular precept, as was to Abraham) the object of thy faith is already set thee, all the Affirmations, all the promises, and all

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all the Commands, yea and Threats of the Go-spell ; and all these are to be received uniformly with a cordiall faith proportioned to each of them, assent to all his affirmations, dependance on all his promises, resolution of obedience to all his commands, (even those hardest sayings of his, most unacceptable to flesh and bloud) and feare and awe of his Threats, without any flattering fallacious hope of possibility to escape them. Thy Faith, if it be true, must be made up of all these parts, and not of some one or more of them ; and then whensoever any triall shall be particularly made of thee, in which kind soever it happens to be first, thou must expresse and e-vidence thy fidelity, or else this faith will not be accepted by God to thy justification, i. e. will not be approved by him, or accounted for thy righteousness ; and the same must be resol ved, when and how often soever occasions shall offer themselves either of assenting or adhering, or obeying or fearing God, (i.e. whensoever any difficulty or other temptation interposes in any one of these) for then it is with thee as it was with *Abraham* when God tempted him, and there is no jultification to be had, but upon pas sing faithfully. (I say not, without all sinne, all blemish, all imperfection, but without all false ness, faithlessness, hypocrisy) honestly, sin cerely through such trials. For though God

may approve and justify thy faith and thee, before or without any triall, any performance, (beholding all in the heart which men doe in the actions) yet when those trials are made, and the performance not met with, 'tis then apparent even to men and thy owne soule, that thy resolutions were not before sincere, (i.e. thy faith true) and consequently God that saw that before those trials, cannot be thought to have justified that unsincere resoler, that dead heartlesse livelesse Faith. But when upon such trials God meets with his desired expected returnes, he then justifies the fidelity or Faith of that man, and consequently that man himselfe, who hath shewed himselfe so faithfull; and so (by the purport of the New Covenant, through the sufferings and satisfaction of Christ) he imputes not to that man the sinnes of his former, nor frailties & infirmities of his present life.

S. You have given me a large account of my demand, and I can finde nothing wanting to my present satisfaction but the more distinct descending to the severall parts, and branches of faith, that I may more nearely looke into the severals of my duty in this matter, wherein I am so mightily concerned. C. I shall give you that without detaining you long, or adding much to what hath beeene already said, onely by giving you the object of true faith, which is of two sorts,

Either

Either God himselfe, Or the *Word* of God; God who is beleived in, and the *Word* of God as the rule of that Faith, or matter to be beleived, and that *Word* entirely considered, signifying whatsoever I am (or may ever be) convinced to come from him, and in it (as it is now shut up, and compriz'd in the Bookes of Canonicall Scripture) these speciall parts which do divide the whole Scripture betweene them.

1. The *Affirmations* of Scripture, whether by way of Historicall Narration, or by way of Doctrine.
2. The *Promises* of God, both in the Old and New Testament, but especially the promises of the Gospell, both such as belong to this life, and specially those that belong to another.
3. The *Commands* of God, whether the *Naturall Law* of all mankinde written in our hearts by the finger of God, made up in the frame of the humane soule, and more clearely revealed, both in the Decalogue and other parts of sacred writ; or whether the *Commands* of Christ, raising nature to a higher pitch in the Sermon on the Mount, and superadding some positive institutions, as those of the Sacraments and Censures of the Church, in other parts of the New Testament.
4. The *Threats* of the Gospell, those terrors of the Lord, set on purpose to drive and hasten us to amendment of our sinfull lives. All these put together, are the adequate object of our Faith,

which is then cordiall and such as God will accept of, when it affords to every one of these that reception which is apportioned to it, assent to the truth of the *Affirmations*, fiduciall reliance on the *promises*, obedientiall submission to the *Commands*, and humble feare and awe to the *Threats*.

S. I have heard much of a Generall, and a Particular Faith, and that the Generall is little worth without the Particular. Tell me whether that be applicable to the Faith you now speake of? C. Being rightly understood it is. S. What then is the Generall and Particular Faith as it referres to the Affirmations of Scripture? C. The Generall, is a beleife of Gods veracity, that whatsoever is affirmed by him is infallibly true; the Particularis, the full giving up my assent to every particular which I am convinced to be affirmed by God, as soone as ever I am so convinced, or have meanes sufficient offered me so to convince me, and yet more particularly the acknowledging of those truths which have speciall markes set upon them in Scripture to signifie them to be of more weight then others, as that *God is*, *Heb. 11.* 6. That *Christ* is the *Messias* of the world, the acknowledging of which is said to be *life eternall*, *Jn. 17.3.* The Doctrine of the Trinity, into which all are commanded to be *baptized*, and those other fundamentals of faith which all men

were

were instructed in antiently before they were <sup>Vid: Cy-</sup> permitted to be baptized, contrived breifly into <sup>Will Hu-</sup> the compasse of the Apostles *Creed*, a summary <sup>ros: co-</sup> of Christian faith or doctrine necessary to be be- <sup>tech.</sup> lieved. S. *What is the Generall and Particular*  
*Faith, as it referres to the Commands of the Gos-*  
*pell?* C. The *Generall* is an assent to the truth  
and goodness of those *Commands* in generall,  
as they concerne all men, that is, believing that  
*Christ* hath given such a law to all his Disciples,  
to all Christians, and that that law is most fit to  
be given by him. The *Particular* is the apply-  
ing these *Commands* to my selfe, as the necessary  
and proper rule of my life, the resolving faithfull  
obedience to them. S. *What is it as it referres*  
*to the Threats?* C. The *Generall* is to beleive  
that those *Threates* will be ( and that it is most  
just they should be) executed upon all against  
whom they are denounced: The *Threates* under  
oath absolutely, non-admission into Gods rest  
to all disobedient provokers, *Heb. 3. 11.* the condi-  
tionall *Threates* conditionally, i. e. unlesse we  
repent, and use the meanes to avert them. The  
*Particular* is to resolve, that except I get out of  
that number, I shall certainly find my part in  
them. S. *What, as it referres to the Promises?*  
C. The *Generall* is the beleeving the truth, in-  
fallible truth of the *Promises*, which *Promises*  
(the object of that *Faith*) being generally con-  
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ditionall, not absolute Promises, great care must be taken that the *Faith* be proportioned to the nature of the Promises ; As when the Promise of rest is made peculiarly to the weary and heavy laden *thus coming to Christ*, the Generall faith is to beleive undoubtedly, that this rest shall be given to all that performe this condition , to all humble faithfull penitentiaries ; and to beleive that it belongs either absolutely to all , or to any but those who are so qualified, is to beleive a lye; No peice of *Faith*, but phansy or vaine conceite, which sure will never advantage, but betray any that depends upon it. S. What then is the Particular Faith terminated in this conditionall Promise ? E. Not the believing that the Promise belongs absolutely to me , (for it doth not, any longer then I am so qualified) nor the believing that I am so qualified (for 1. perhaps I am not; and 2. that is no object of faith, no part of the promise, or of any other peice of Gods word) but it is made up of these three things, 1. the confident persuasion that if I faile not in my part, *Christ* will never faile in his; if I doe repent, no power of heaven, or earth, or hell, no malice of Satan, no secret unrevealed decree shall ever be able to deprive me of my part in the promise. 2. A setting my selfe to performe the condition on which the promise is made ; as when rest being promised upon condition of coming,

coming, I come upon that invitation, then this coming of mine may be called particular application; as when a picture is so designed and set, as to looke on every one that comes in at the doore, & on none else, the way to be particularly lookt on, i.e. to apply the eye of the picture particularly to me, is to come in at that doore. And 3. the comparing the conditionall Promise to my particular present estate by way of selfe-examination, and thence coneluding upon sight of the condition in my selfe, that I am such a one to whom the Promise belongs, and shall have my part in it, if I continue and persevere. The second of these, if it be reall and sincere, gives me a certainty of the object, scales the Promise to me in heaven, which will remaine firme, though I never know of it. The third, if it be on right judgement of my selfe, may give me the other certainty, i.e. ascertaine me that I am in the number of Gods children; but there being so much uncertainty whether I judge aright of my selfe or no, and there being no particular affirmation in Gods word concerning the sincerity of my present, or perseverance of my future condition, that assurance reflexive, of which this is one ingredient, cannot be a divine Faith, but at the most an humane, yet such as perhaps I may have no doubting mixed with, nor reason that I should so doubt. For at the conclusion of

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life, having finisht his course and persevered, Saint Paul could say without doubting, henceforth there is laid up for me a crowne of righteousness. Which if another man be not able to say with that assurance, 'twill not presently be want of Faith in him, as long as this want of assurance proceeds not from any distrust of the truth of Gods promises, but onely from an humble conceit of his owne repentance, that 'tis not such as God requires of him. And if that place, a Cor. 13.5. [Know ye not that Christ Jesus is in you, except you be reprobates?] be objected, to prove that all are Reprobates that know not that Christ is in them; the answer will be satisfactory, that the words rendred [in you] signify very frequently in the Scripture, and peculiarly in a place parallell to this, Exod. 17.7. among you, or in your congregation. And so the sense will be best dissolved into a question and answer, know you not (by the miracles & preaching, the demonstration of the spirit and of power) that Christ Jesus is among you? (by way of interrogation, for so 'tis in the Greeke, and the meaning appears by the context to be) Know ye not, discerne you not, your selves, that the power of the Gosfell is come among you, by my Apostleship? and then by way of answer, [Except you be reprobates] you are obdurate insenfate creatures undoubtedly unlesse you doe.

S. You have shewed me the difference betwixt Generall and Particular Faith, and I shall not follow that matter any farther, but I pray helpe me in one difficulty. We are said in Scripture to be justified by faith, and we heare much talke of a justifying faith; I pray, tell me what *Faith* this is, so which Justification is attributed? C. First let me tell you that *Faith*, in whatever accepti-  
on, is no proper efficient cause of *justification*, for such is onely God through the satisfaction of Christ, accepting our persons and our weake performances, and not imputing our sinnes: in which act nothing in us can possibly have any, so much as inferiour instrumentall, efficiency; the most that can be said is, that 'tis a condition without which God, that justifies the penitent beleiver, will never justifie the impenitent infidell, and therefore 'tis observable that 'tis no where said in Scripture, that *Faith justifies*, but that we are *justified by Faith*, which particle [by] is a peculiar note of a condition, nota <sup>secunda</sup> cause. S. But then what *Faith* is this which is the condition of our *justification*? C. That *Faith* <sup>cum genitivo</sup> which we shewed you was *Abrahams Faith*: or in fewer words, the receiving the whole Christ in all his offices; as my King, my Preist, my Prophet, whereby I beleeve the Commands as well as the Promises of the Gospell; or take the Promises as they are, i. e. as conditionall Pro-  
<sup>mises.</sup>

mises. And this a cordiall practicall beleife, a firme resolution of uniforme obedience and Discipleship, *faith made perfect by workes*, *Ja. 2. 22.* Intimating, that without the addition of such workes, such obedience Evangelicall, it would be imperfect, unsufficient to this end, that is, to our *Justification*. The same is called in a parallel phrase, *faith consummate by love*, *Gal. 5. 6.* (which indeed we render *working by love*, *μεριν δι αγάπης* but the Greeke and Syriack signifies *consummate by love*) that is, by acts of Christian Charity, and therefore in two parallel places is thus varied, in one we reade instead of it the *new Creature*, *Gal. 6. 15.* in another, *the keeping the Commandments of God*, *1 Cor. 7. 19.* S. But how then is it so often said that we are not justified by workes, *Gal. 1. 16.* and *Rom. 3. 38.* that we are justified by faith without the deeds of the law? C. I have in effect already told you, and shall in a word again tell you. The word *workes* [and *deeds of the law*, in those places signifies perfect legall obedience, or circumcision, and the like *Judaicall* out-dated Ceremonies; and *Faith*] the Evangelicall Grace of giving up the whole heart to Christ, without any such perfect obedience, or *Judaicall* observances; and so 'tis truly said, *we are justified by Faith without them*: i.e. without such workes, such perfect obedience; yet not excluding, but including that Evangelicall obedience,

obedience, for without that *Faith is dead*, faith Saint James, 2.17. and then sure not able to justify any. And therefore you may observe in that Apostles discourse, Ja. 2. he affirmes that *Abraham was justified by workes*, v. 21. and makes that a parallell phrase to that of the Old Testament *Abraham beleived God*, and it was imputed to him for righteouſneſſe, v. 23. where, as [justification] and [imputed to him for righteouſneſſe] are phrases of the ſame importance, so are [workes] and [beleiving] alſo. S. The reaſon of it, I conceive, iſ because Faith alwaies brings forth good workes, or iſ it doe not, it iſ not true Faith. C. I am not altogether of your opinion, for I conceive it very poſſible for me to beleive, and yet not to live accordingly. The truthe is, that iſ not a *justifying Faith*, or ſuch as even now I defined, and ſo no true faith in that ſence, but yet it may be a *true Faith*, for ſo much as it iſ; I may truly, without all doubted, beleive the promise of mercy and ſalvation to the true penitent, and none elſe, which beleife is very fit and proper to ſet me a reforming and amending, and yet tis poſſible for temptations of carnall objeſts to perſwade me to deferre this duty, nay never to thinke fit to ſet my ſelfe to the performance of it, the preſent pleasures of ſinne may outweigh in my debauched choice thofe future. ſpirituall joyes; nay I may ſee and like them, and yet

yet for the present embrace the contrary, the will of man being a middle free faculty, not absolutely obliged to doe or choose what the understanding judgeth most honest, i.e. what *Reason* and *Faith*, and the *Spirit* of God commandeth to be done. The truth is, if this faith get once to be radicated in the heart, to rule and reigne there, if the will chooseth what *Faith* commendeth, then it bringeth forth all manner of good workes; and so then 'tis the consummation of *Faith* by *Charity* and *Good workes* that God accepteth in *Christ* to justification, and not the bare aptnesse of *faith* to bring forth workes, if those workes by the fault of a rebellious infidell will be not brought forth. S. *But is there no one peculiar act of Faith so which justification is particularly imputable?* C. That to which *justification* is promised, is certainly the giving up of the whole soule intirely unto *Christ*, accepting his promises on his conditions, undertaking Discipleship upon *Christ's* termes; But yet 'tis possible that some one act of *faith* may be more excellent and acceptable in the sight of God then others; as that humble act of the *faithfull servant*, that when he hath done all, acknowledges himselfe *unprofitable*, and so excludes all glorying, (which the Apostle makes very necessary to justification, *Rom. 4.*) expects all good from Gods free mercy in *Christ*, without

without any reflection on any of his owne performances; or againe that of *full trust*, affiance, reliance, rolling ones selfe on God, depending on his all-sufficiency in the midst of all difficulties, on the fidelity of him that hath promised, when all worldly probabilities are to the contrary; but then this must be accompanied with other acts of faith, when occasion is offered for them, and with use of the meanes prescribed by Christ, or else reliance may prove presumption after all. And however it is, we must adde to our faith, virtue, &c, or else our faith may still be dead, livelesse, being alone, that is, unable to stand us in any stead to the desired end.

S. I could heare you and propose scruples to you for ever on this argument, but I desire to carry away onely so much of this subject of faith as may tend to the encrease of all virtue in me, and I am sensible how long I have detained you on this theme, and therefore I shall improue you no farther about it; but yet onely vary, not end your trouble, and advance to the next Theologicall Grace, that of Hope, and desire your directions in that particular. C. This Grace is subject to Of Hopes some mistaking, and therefore I shall desire you to marke carefully what I conceive of it. S. What is Hope? C. It is a patient comfortable expectation of the performance of Gods promises, belonging to this life, or a better. S. What

*is the ground of Hope?* C. Some sure word of promise assented unto by faith. S. *What is the object of Hope?* C. It is made up of two things, 1. The thing promised, 2. The Cause or Author of it. 1. The thing promised, or the performance of that promise. Such is the Resurrection of the dead, which nature cannot helpe us to see any thing into, but being beleived by faith, becomes the object of Hope. And 'tis observable, that seven times in the Acts of the Apostles, the word *Hope* referres to this one object, the Resurrection or future state or life in another world, which indeed is the supreme object of the Christians Hope, and all other things but in an inferious degree, and as they referre to that, and in order to that great treasure of our rejoicing. Though the truth is, as there be promises of this life, as well as of another, (as that God will give us all things necessary for us, and the like) So is there a Secular Hope, or an Hope of this life, and an object of that Hope. S. *What is that Secular Hope?* C. A reliance on God that he will send me whatsoever is good for me. S. *What is the object of that Hope?* C. Good successes, good things. S. *Am I bound to hope that all things that are good for me shall befall me?* C. I must answer you with some caution: First, Those promises are conditionall, *All things shall tend to good to them that love God.* If we be lovers of God,

God, then that promise belongs to us, not else. And consequently then we are to hope it, not else; *To that feare the Lord, hope in the Lord,* saith the Psalmist. S. But is every true servant of God bound to hope, that God will give him all secular good things, as wealth, peace, honour, and the like? C. There is another condition required in him first before that promise belongs to him, and consequently before he is bound to that hope. S. What is that? C. To pray for them, for the having and finding, is promised to none but to them which aske and seek; yea and to use the meanes ordinary and lawfull, which are in order to that end, as labour, and the like. (among which mercifullnesse and liberality is one, to which the promise of secular wealth is most frequently made, and the contrary threatened with want.) S. Well shew me, must the servant of God having prayed, and used those meanes, hope and be assured that that which he thus prayes for, shall be granted him? C. Yes: either formally, or by way of equivalence; either that, or something that is better; or againe either now or when God sees fitter for him: for this must be allowed God to be able to choose for us better then we can for our selves, both for the thing it selfe, and the time of conferring it. For many times, that which we aske, would, if it should be granted, be worst for us, and perhaps tend

to our destruction ; and then God by denying the particular matter of our prayers , doth grant the generall matter of them , which alwaies is that which is best for us . Sometimes againe he deferres to grant , that we may reinforce our impression , pray more ardently , and for us to be so exercised in prayer and hope , is best for us also . S. Are we bound then thus to expect and hope , in every thing that we pray for ? C. Yes , we are , and the want of that is the sinne of wavering or doubting , noted by Christ and his Apostles . S. Well , but you told me there was another part of the object of Hope , besides the thing promised , which you called the cause or author of it . What is that ? C. The person that is to make good this promise to me , which is God himselfe . And therefore we are so often exhorted to hope in the Lord , &c. For as in the other affections , we are not onely angry at the injury , or the provoking thing done to us , but at him that did it , and we doe not onely feare paine and punishment , but him also that can inflict it on us ; so we doe not onely hope for Heaven , or for any other good thing , but for God as the fountaine of our blisse , and through whose mercy it is , that it befalls us . This is called hope in him , or (as it shoule rather be rendered ) Hope on him , 1 Job . 3. 3. And this is a speciall act of Christian hope , to be thus unbottom'd of our selves , and fastned upon

upon God with a full relyance, and trust, and dependance on his mercy.

S. I thanke you for this direction. Give mee leave to proceed. What be the seasons and opportunities of this Hope? C. 1. Time of tribulation, Rom. 5.4. Tribulation worketh patience, and patience experience, and experience Hope, and Hope maketh not ashamed. Where the word, which we render *experience*, signifies being approved upon a triall, and the fence runnes thus. Tribulation is a season and a meanes to worke patience, and that patience to produce approbation, as of one that is tried in the fire, and hath past the test. And this a meanes to worke an Hope or expectation of reward, and that Hope will keepe from being ashamed of those sufferings, and make us rather rejoice in them, as in benigne auspicious signes that in another world there is a reward for the righteous, because in this life the contrary rather. So Rom. 13. 12, *Rejoycing in Hope, and patient in tribulation,* are joined together. 2. Time of temptation, when some present delight is ready to invite to sin, or present bitterness to deterre from the waies of God, then the Hope of future joies to be exchanged for that bitterness, and to outvye and preponderate that pleasure, comes in seasonably. 3. The Time of mourning for the dead, which the assured Hope of a Resurrection will moderate.

rate and alleviate.

S. You told me the ground of Christian Hope was the promises. I pray, is a man to hope for nothing but that for which he hath some promise in Scripture? C. He may perhaps lawfully hope for some things for which there is no promise, so there be nothing to the contrary; but then this is not the grace of Hope, but a good naturall assurance or confidence, which Aristotle observes <sup>νεότερος ἀληθινός</sup> young men to be full of, and old men not so inclined to. But if it be for any spirituall matter, it is, if it be not grounded on some promise, but presumption. S. There is no promise in <sup>πράξις</sup> Scripture for every particular mans eternall salvation, yet sure every man is bound to hope he shall be saved. C. This is the misprision I desired to anticipate and forestall in you, and now I must be faine to cure, seeing I could not prevent it. To which purpose you must againe remember, that Gods promises being the grounds of Hope, and those promises being but seldom absolute, somewhat conditionate, the Hope, (if it be the Christian Grace of Hope,) must be proportioned and attemperate to the promise; and if it exceed that temper and proportion, it becomes a tumult and company of Hope. For example, that there shall be another state or life after the end of this, both for just and unjust, there is an absolute promise, and therefore every man may justly

ly hope for that, though to the ungodly it be matter rather of feare, then Hope; but for a happy or joyfull Resurrection to life, a blessed future state there is no absolute unlimited, but conditionall limited promise, to the true penitent believer, and none else; for to all others God hath sworne, *they shall not enter into his rest.* And then he that is such, may no more hope for his part in the Resurrection of the just, then for the most impossible thing: or if he doe hope, that Hope will stand him in no steed, will never make that true by hoping it, which was otherwise false; *The Hope of the Hypocrite shall perish,* faith Job, and so the carnall impenitent, his Hope shall perish also; sure never be able to keepe him from perishing. S. *What then is the Christian Hope in this particular?* C. It is an assurance,  
1. That though my sinnes be never so great, they may be pardoned me, if the condition to obtaine that pardon be not neglected. 2. To hope chearefully and confidently upon the observation of those meanes. 3. (which is the prime act and evidence of the Christian Hope) to set indultriously and piously to the performance of that condition on which the promise is made: as Saint John saith, *Every man that hath this hope purifieth.* And 4. upon view of the sincerity of that performance of mine, to hope comfortably and chearefully for Gods performance.

In

In breife, the Hypocrite or unreformed sinner may have some roome for Hope suppositively if he doe change and repent, the honest penitent may hope positively. The former may hope as for a future possibility, the latter at the present as for a certainty. But the latter of these, is the onely Christian Hope. For by this you shall know a Christian Hope from all other, that he that *hath it purifies himselfe*. The Hypocrite or carnall man hopes, and is the wickeder for hoping, he feares nothing, and so discernes not the neecessity of mending; The best way to reforme such a man, is, to robbe him of his Hope, to bring him to a fence of his danger, that he may get out of it, to conduct him by the gates of Hell, to a possibility of Heaven. But the Scripture-Hope, the [*this Hope,*] as Saint John calls it, i.e. *the Hope of seeing God*, 1 Job. 3. 2. being grounded on conditionall promises, (and that condition being purity, holinesse, without which *no man shall see the Lord*) sets presently to performing that condition, that is, to purifying, according as you shall see the practice of it in Saint Paul, 2 Cor. 7.1. Having therefore these promises, (what promises? conditionall promises, c.6. 17.) let us purifie our selves, &c.

S. But is not Despaire a sinne? and dorth not those consist in not hoping for Heaven? C. The want of the Christian Hope is a sinfull despaire, but

but not the want of all kind of Hope, the thinking it impossible his sinnes should be forgiven though he should be never so truly penitent, is a sinne, but that rather of infidelity, then despaine, it being the dis-believing an eternall truth of Gods. A consequent of this indeed may be desperation, (as on the contrary, Hope is a consequent superstructed on faith) to wit, when he that believeth himselfe uncapable of Pardon, goes on without any care or thought of reforming, such an one we vulgarly call a *desperate person*, and that sure is a most damning sinne; but for him that lives an impenitent sinner, not to hope for mercy as long as he doth so, is sure no sinne superadded to his impenitence; his impenitence is a sinne, but that being supposed, his not hoping is but duty and justice; the contrary would be a greater sinne and a more desperate signe. So that not every not hoping for Heaven is the sinne of Despaine, but rather the peremptory contempt of the condition, which is the ground of Hope. The going on (not onely in terrors and amazement of conscience, but also) boldly, hopingly, confidently, in willfull habits of sinne, which therefore is called desperation also, and the more bold thus, the more desperate. S. But what if a godly penitent man should either doubt of his salvation, or not at all hope for it? C. If that doubting or not hoping be

be onely grounded in a false judgment of his owne repentance and sincerity , in conceiting too meanly of himselfe, in thinking himselfe no true penitent, when he is ; this will not be the sinne of Despaire; no nor infidelity neither : because if he could beleive his penitence sincere, (the want of which beleife is not the dis-beleevyng of any part of Gods word , because that faith nothing of him particularly ) he would assuredly hope ; and now that onely his humility makes him so comfortlesse , there is certainly no sinne in that . S. But what if a sinner be so overwhelmed with sorrow , as not to lay hold on the promises at all , is not this the sinne of Despaire ? C. The triall of him will be by examining whether he purifie or no , that is , whether his sorrow bring forth fruits of amendment ; if so , this is not the sinne of Desperation yet , he hath the Grace of Hope , which brings forth fruits of Hope , though it be so clouded over with a melancholy vapour , that it be not discernible even to himselfe . But if this trouble of minde set him a sinning farther , like *Judas* , who had sorrow but then hanged himselfe , this is Despair in deed .

S. I shall sollicite you no farther in this point , but for your prayers that God will keape me from all premature persuasion of my being in Christ , that he will give me that Hope that may set me a purifing .  
sd.

fying, and not suffer me to go on presumptuously or desperately in any course. Onely upon occasion of this Grace of Hope, give me leave to aske you whether he that now lives in sinne, and hopes he shall one day repent, and go to Heaven, (this Repentance, and that Heaven, being a future good, and so the object of Hope) may be said to have the Grace of Hope, in any kind. C. By no meanes. Because God hath made no such promise that he shall repent, nor without Repentance, that any man shall have Heaven. This is a ground-worke of carnall security, and no degree of the Grace of Hope. S. Once more: may he that hath gone on in a continued course of sinne, and at last is overtaken with Gods judgments, (and seeing Hell gates open upon him, doth greive for his former wicked life, and upon that hopes for mercy,) be conceived to be saved by that Hope? C. I lift not to passe sentence on any particular, because I cannot throughly discerne his state; onely I can say in generall, I know no promise of pardon in Scripture, to a bare death-bed sorrow, because indeed none to any sorrow at any time, but that which is <sup>xt</sup> d<sup>r</sup>or, Godly sorrow, which worketh Repentance; which Repentance, as it is available if true, though never so late, so is seldome true, when it is late, nor can well be knowne to be true, but by persevering fruits which require time. And though a serious purpose of amendment

ment and true acts of Contrition, before or without the habit, may be accepted by God to my salvation, yet in this case there is no sure judgement, whether this purpose be serious, or these acts true acts of Contrition. And so in this case, there is no foundation for his Hope: and then a groundlesse Hope, or a bare Hope without the other conditions, to which the promises belong, will never be able to save any.

S. Shall we now proceed to the third Grace, that of Love or Charity? C. Most willingly: it is a precious Grace, and that which Saint Paul prefers before Hope and Faith. S. But is any Grace to be prefer'd before that of Faith? (I thought that had beene the most necessary Gospell-grace.) C. It is most certaine there is (Faith being taken in that notion, which I told you, belongs to that place) because Saint Paul hath affirmed it, that *Charity is the greatest of the three, Cor. 13. 13.* And it is as sure, that no other Scripture hath contradicted this; and although very great things are said of Faith, as of the one-ly condition of Justification and Salvation, yet i. This is when it is in conjunction with Charity, *Faith consummate by love.* And 2. 'Tis observable, that the most imperfect things are alwaies the most necessary, and consequently the great necessity of Faith is no argument of it's dignity in comparison of this other Grace. For indeed

indeed Faith is necessary so , as without which Charity cannot be had , but then this alone is unsufficient to save any , if Charity be not added to it . Faith is the foundation , which though it be the most necessary part of the building , yet is it the lowest and most imperfect : Charity the superstructure which is never firmly built but when grounded in Faith , and when 'tis so , 'tis farre more excellent then it's foundation . Besides , Charity is a Grace not out-dated in Heaven , as Faith and Hope are . S. *But what is Charity?* C. The sincere love of God , and of our neighbour for his sake .

S. *Wherein doth the love of God consist?* C. As love in its latitude is of two sorts , of *Freindship* , and of *Desire* ; the first betwixt freinds ; the second , betwixt lovers , the first a rationall , the second a sensitive love ; so our love of God consists of two parts . 1. *Esteeming* , prizing , valuing of God . 2. *Desiring* of him . S. *How shall I know whether I doe Esteeme God as I ought to doe?* C. If you would be content to doe any thing or suffer any thing , rather then loose his favour , rather then displease him . *If you love me* , (saith he) *keepe my Commandements* . And therefore loving him and obeying him , love and workes , (to wit , Evangelicall workes ) are taken for the same thing in Scripture . S. *How must this love be qualified?* C. The speciall qualification

lification, or rather indeed essentiall property of Charity, is the sineerity of it, as that is opposite to hypocrisy or a double heart, or divided love, or joining any rivall or competitor in our hearts with him. The loving God above all, and all other for his sake, this is set downe both by Moses and Christ in these words ; *Thou shalt love the Lord thy God with all thy heart, with all thy soule, with all thy mind, & with all thy strength.* The Heart, as I conceive, signifying the Affecti-  
ons ; The Soule the Will, or elective faculty ; The Minde the Understanding or rationall facul-  
ty ; And the Strength the powers of the body  
for action ; and all foure together, making up  
the whole man, and the word *All*, affixt to each,  
not to exclude all other things from any inferi-  
our part in my love, but onely from an equall or  
superior, to exclude a partiall or a halfe love.  
S. What are the motives that may stirre up this  
love in my heart ? C. 1. The consideration of  
Gods infinite essence. And 2. Of his most glori-  
ous Attributes. And 3. Of his bounteous acti-  
ons towards us in creating, redeeming, preser-  
ving and providing such rewards for those that  
love him.

S. What is that other part of love which you  
call the Desiring of him ? C. The actuall appe-  
tition or fastening our affections on him, desiring  
to enjoy him. 1. His Grace, or sanctifying Spirit  
here

here. And 2. The perpetuall vision of him hereafter. The former part of this is called, *hungering and thirsting after righteousness*. A hatred and impatience of sinne, a desiring to be out of that polluted condition, and to be made like unto God in holinesse and purity, (and you may know the sincerity of that, 1. By assiduity and frequency and fervency in prayer, that way of conversing and communing with God, a most infallible concomitant of this kind of love. 2. By loving and seeking the meanes, 1. of resisting sin, and 2. of receiving, and 3. of improving of Grace, that one principall desire of Davids, *That he might dwell in the house of the Lord all the daies of his life, to behold the faire beauty of the Lord, and to visit his Temple.*) The latter part of this is called by the same David, the longing of the soule after God; by Saint Paul, desiring to be dissolved, and to be with Christ. S. What are the motives to this kind of love? C. 1. Godsloving us first, and dying for us, an expression of that love able to confine and extort a reciprocation or returne of love. 2. The true superlative delight even to flesh and bloud, that is, in sanctity, and the practice of Christian virtues beyond all that any sensuall pleasure affords, so great that when they are exprest by the Apostle in these words, [Neither eye hath seen, nor ear heard, neither hath it entered into the heart of man]

to conceive what things God bath prepared for them  
that love him.] They are ordinarily mistaken for  
the description of Heaven. 3. Those joies in  
the vision of God in another life, thus described  
by the Psalmist, *In thy presence are fulnesse of joies,*  
*and at thy right hand pleasures for evermore.*

S. Well, you have gone through the two parts  
of the love of God; And told me that the sincerity  
required in it, requires me to love God with all my  
hearts. May not I then love any thing else but  
God? C. You may, but with these condi-  
tions, 1. that it be not some prohibited object, as  
the world and the things of the world, for if any  
man love the world, the love of the father is not  
in him. 1 Joh. 2.15. 2. That it be in a degree in-  
ferior to the love of God, thus God being lo-  
ved above all, other things may lawfully in a  
lower degree be loved also. 3. That those other  
things be loved for Gods sake, and in that or-  
der that he prescribes them. S. But may not  
the outward expressions of love in many good  
Christians be greater to some other object, than to  
God? or is this incompatible with the sincerity of  
the love of God? C. Our love of God may be  
sincere, though it be accompanied with some  
frailties; now the sensitive faculty may have a  
sensitive love of some sensitive objects; which  
though it be moderated so, as not to fall into  
sinne either in respect of the object, or the ex-  
cess,

celle, yet through the nature of mans fense may expresse it's selfe more sensitively toward that inferiour object, then toward God himselfe; and this is a peice of humane frailty, not to be wholly put off in this life. And yet for all this, the love of God may be more deeply radicated in that soule; and that will be tried by this, that if one were to be parted with, I would part with any thing, rather then God. But that not to be judged, by what I could answer, if I were asked the question; nay nor what I would resolve at a distance, but in time of temptation and actuall competition betwixt God and that any thing else that could not be held without sinning against God, what then I would really doe. This may best be understood by that other passion of sorrow. I may weepe more for the losse of a freind, then for my sinnes, yet my sorrow for sin may be the deeper and more durable sorrow, though it be not so profuse of these sensitive expressions. So may, and must our love of God be most firmly rooted, though not so passionately express, as through the infirmity of our flesh, and neerenesse of other objects to it, our love to them is wont to be.

S. Shall we proceed to the other branch of Charitie, that of our Neighbour, and first, what doe you meane by the word Neighbour? C. Every man in the world, for so Christ hath extended

the word, Luk. 10. 36, 37. Not onely to signifie the Jew in relation to the fellow Jew, who was the Old Testament-Neighbour, but to the Samaritan, in relation to the Jew, i. e. to him that was most hated by him, as appeares by the parable in that place. S. *What is the love of my Neighbour?* C. 1. The valuing him as the Image of God, one for whom Christ died, and one whom God hath made the proxey of his love, to receive those effects of it from us, which we cannot so well bestow on God. 2. The desiring. And 3. The endeavouring his good of all kinds. S. *In what degree must this be done?* C. As I desire it should be done to my selfe. S. *How is that?* C. Why, in all things to deale with other men as (if I might be my owne chooser,) I would wish that other men, nay God himselfe, should doe to me. This will certainly retaine me within the strictest bounds of justice to all men I have to deale with, (because it is naturall to desire that all men should deale justly with me) and teach me all mercy to others both in giving, and forgiving, and blessing them, because I cannot but desire that God should be thus mercifull to me. S. *But will not my love of God be sufficient (without this other love of my neighbour) to denominare me Charitable?* C. It will not. Because this loving my neighbour is one, nay many of the Commandements which he  
that

that loveth God must keepe, *1 Job. 3.23.* 2. Because God hath pleased to appoint that, as the test of the sincerity of the love of God, in judging of which we might otherwise deceive our selves, and prove lyers, had we not this evidence to testifie the truth of our love, according to that of Saint John, *1 Ep. 4. 10.* *For he that loveth not his brother whom he hath seene, how can he love God whom he hath not seene?* Which place argues that all the arguments or motives which we have to love God, we have to love our brother also, God having devolved all his right to our love, upon our brethren here, (and therefore interpreting whatsoever is done to them as done to himselfe) not so as to deuert himselfe of it, but to accumulate it on this image here below, communicating all his claimes to it, to which claims of God, our relation to our brethren superadding one more, that of acquaintance, and affinity of our humane nature, exprest by those words, [*his brother whom he hath seene*] it followes in all necessity, that he that loves not his brother, that behaves not himselfe to all men, superiours, equalls, inferiours, strangers, freinds, enemies, *Turkes, Iewes, Heathens, Heretiques, sinners,* according as the rules of Christian charity, of justice and mercy oblige him, is not a lover of God. S. Is there any more that I need know concerning this grace? C. No more at this time? The par-

ticulars farther considerable will come in our  
rode hereafter.

Of Re-pentance. S. Your proposed method than leades me to Re-pentance next ; what is Repentance ? C. A change of minde , or a conversion from sinne to God. Not some one act of change, but a lasting durable state of new life, which I told you was called also Regeneration. S. But is not Regeneration an Act of new birth? C. No, it is the state of new life, (called the New Creature) living a godly life , or like sonnes or children of God, for the Scripture phrase, to be regenerate or borne againe or from above, is all one with being a child of God , that is, one who , as he hath his seed of new life from the Spirit of God, so returnes him the obedience of a sonne-like gracious heart, lives like a sonne in his family, and never goes from him with the prodigall into the farre Country. S. Of what parts doth Repentance consist? C. Not properly of any, it being nothing else but a change of minde or new life ; yet there are many preparatives in the passage to this state , every of which doth also in some measure accompany it where ever it is. S. What are those preparatives then? C. 1. Sence of sinne. 2. Sorrow or contrition for sinne. 3. Confession of sinne. 4. Disclaiming, forsaking, resolving against sinne. S. Wherein doth the Sence of sinne consist? C. In discerning, 1. The Odiousnesse,

*Odiousnesse.* 2. The Danger of it. S. What Odiousnesse? C. 1. How it displeaseth God, and makes us odious in his sight. 2. How it defiles and defames us, turnes the members of Christ to be members of an harlot. 3. Makes us odious to all good men. 4. Makes us uncapable of heaven, wherein nothing shall enter that defileth, Rev. 21.27. S. Wherein doth the Danger consist? C. In bringing 1. the curses of this life upon us, 2. temporall death. 3. eternall plagues and torments in another world. S. What then is a Sence of these? C. 1. A conviction of the truth of these. 2. A serious consideration and pondering of this important truth as it concernes our endless weale and woe. 3. A being affected with it, so as to humble our soules in that sence, which leads to sorrow and contrition. S. What is sorrow and contrition for sinne? C. A being grieved with the conscience of sin, not onely that we have thereby incurred such danger, but also that we have so unkindly grieved and provoked so good a God, so compassionate a father, so gracious a redeemer, so blessed a sanctifier. S. Is it not sufficient to grieve in respect of the danger and damnation which sinne betrayes me to, and is not such grieve contrition? C. No, it is but attrition, which any man living would have, when he saw such danger neare; he would be prickt at heart, and be ill pleased to

see hell gaping upon him: and you may observe that where such present danger is the only cause of sorrow, when that danger is over , there sel-dome or never followes reformation. And therefore that opinion and doctrine of the Papists, who teach that this *attrition*, (or sorrow, that we shall be punished) without producing amendment of life in the sinner , yet by the power of the keyes, i.e. by the absolution of the Preist, is turned into contrition, is a most ridiculous deceit of soules ; for there being no promise of Scripture that such *attrition* alone, or flying from the wrath to come, Mat. 4. shall be sufficient to obtaine pardon without bringing forth fruit worthy of repentance; the Preist that absolves any on no better grounds then those, goes beyond his commission, and by telling a lye, can never make that lye become truth, by absolving an uncontrite sinner, cannot sure make him contrite, either in reality or in Gods acceptation of him; because he hath not promised to accept any, but the broken and contrite; and therefore not any thing else instead of contrition.

S. What thinke you then of that sorrow and compunction, that the approach of death and terrors of the Gospell bring men to? C. If it be a bare sorrow and compunction, onely respecting those present terrors, and advancing no higher, then certainly it hath no promise of mercy belonging

belonging to it. But if that which begins thus, by Gods mercy allowing of time, and by his Grace using these terrors for the softening of the heart, improve farther into sorrow for displeasing of God, and from thence into a reall sincere resolution to amend and forsake sinne, then these superstructures have a promise of mercy belonging to them, though that foundation had not. The onely thing then in this matter to be considered, is, whether it be thus improved or nos: and that no man can certainly judge of, neither Confessor nor patient himselfe, but by the fruits of it, afterwards in time of temptation. For 1. the man himselfe may through selfe-love take that for Godly sorrow and resolution of amendment, which is onely sorrow for his owne danger, and willingnesse to avoid that, and againe, when forraigne temptations are out of the way, and by disease, &c. inner flames quench't in him, he may resolve against those sinnes which before he had lived in; or, by way of naturall revenge, he may vow never to returne to those sinnes which he hath had such experience of, for the emptinesse and damningenesse of them, and so thinke himselfe a compleat penitent. And 2. the sensitive expressions being oft as great for the one as the other, nay greater for danger then for sinne, and from weakness of body, then change of minde, the confess-

for

for may easily mistake likewise; but when God pleaseth to restore health and strength, when those present apprehensions are over, and temptations of the world and flesh returne againe, and perhaps some new that were not before in his rode, then if the sorrow continue as great, and the resolution as earnest, and persevere to hold out in despight of temptations to the contrary, and take not up any new sinnes in exchange for the old, this is a comfortable evidence, that that sorrow was *Contrition*, and that resolution a sincere resolution. But if, this time and meanes of triall being allowed, the matter prove otherwise, if the penitent returne to his former jollity, and luxury, or instead of thole nauseated sins, make some other choise of a new path to hell, entertaine covetousnesse instead of prodigality, spirituall pride instead of carnall security, envy, malice, sedition, faction, in commutation for lust, and the like; This is a demonstration that that sorrow was not *Contrition*, that resolution no sincere resolution, and consequently that if that man had then died, there would not have beeene found any thing in him which God hath promised to accept of. But if the case be set in a third or middle way, that the patient dye before any such triall hath beeene made, either to evidence the sincerity or unsincerity, then that which remaines for us is, not to judge, but to leave

leave him to Gods inspection, who can see without those waies of triall, and discerne what it was in it's selte, *affriction* or *contrition*, sincere or not sincere, whether it would have continued (or no,) a through change of minde; and consequently will accept the will for the deede, if it be a firme and ratified will, and not else. And so in breife, God may have mercy on him whose repentance began never so late, if he see it was sincere repentance. But in this case there is small matter of comfort to us, because there is no such way of assurance that we are ordinarily capable of, nor reason to hope that God will afford us any extraordinary; and for any man to put off his present repentance, on contemplation of a possibility that his latter repentance may serve the turne, is the most wretchedesse presumption in the world; and that which I am sure hath no promise of mercy annexed to it. So I shall satisfy my selfe with these grounds of resolution for this matter, & conceive that any more particular difficulty will be salved by the application of these grounds to it, and so not object what was obvious to have done, the example of the thirfe on the cross, which is so common ground of securitie, and presumption to carnall livers; because I already discerne reason to thinke his state the state of true contrition and conversion, and not onely of affriction, because in those minnites he layed on the cross,

crosse, he gave such evidence of this in confessing and praying to Christ, when his owne Disciples had forsaken him: and beside, Christ who knew his sincerity, and will not accept the unsincere, revealed to him his acceptance of him. I shall therefore detaine you no longer with questions of this nature, but proceed to inquire more particularly of Contrition.

Q. What sinnes must be taken in by it, or for what must this Godly sorrow be conceived? C. For all kinds and sorts of sinne. 1. For the weakenesse, frailties, and pollutions of our nature, our pronenessse and inclinations to sinne; for though these being unconsented to, are no actuall sinnes, yet are they matters of true sorrow, and greife, and humiliation to a true Christian, as infelicities, if not as sinnes; that he is such a polluted unclean creature, and so apt to fall into all sinne, if he be not restrained and prevented by Gods Grace. 2. For the sinfull acts and habits of our unregenerate life, with all the aggravations belonging to them. 3. The slips and relapses of our most regenerate life, and the infinite frailties and infirmities that still adhere to it. S. How can Contrition, which you called a preparative to repentance, and so to regeneration, include sorrow for the sinnes of the regenerate life? C. I told you these preparatives to repentance doe also accompany it wherefoever it is; and in that respect

spect it will be cleare, that *Contrition* is not one initiall act of sorrow for sinne past, but also a current permanent state of sorrow and humiliatiōn for sinne present, and through the whole life never outdated.

S. What now is Confession of sinne? C. It is of 3 sorts. 1. to God, 2. to men, especially the Presbyters. S. What is Confession to God? C. An humble, sorrowfull, acknowledgement of sinne in prayer to God. 1. By confessing that I am a sinner, who have worthily deserved his wrath. 2. By enumeration of the particular sorts of sinne, of which I know my selfe guilty. 3. By aggravating these sinnes upon my selfe, by the circumstances and heightning accidents of them. 4. By comprizing all my unknown uncontest sinnes under some such penitentiary forme, as that of Davids, *who can tell how oft he offendeth, cleanse thou me from my secret faults.* S. How doth the necessity of this appear? C. Beside the practice of David and other holy men in scripture, by these expresse texts: *If we confess our sinnes, God is faischfull and just to forgive us our sinnes; and he that confesseth and forsaketh shall have mercy.* S. But why then should we confess to men, and particularly to Presbyters? C. 1. Because we are commanded by Saint James, 5. 16. to confess our faults one to another, that we may be capable of one anothers prayers. 2. Be-

cause

cause the context there seemes very probably to meane the *Presbyters* when he saith [*one to another*] for speaking of the sick man, he bidds him *call* the *Presbyters v:14.* and there is no intimation of any other company with him, or consequently of any other there present, that he can confess to, but to them. 3. Because there being *2 parts in sinne, the guilt and the corruption,* the one to be *pardoned*, the other *cured;* the first being confess to God, to obtaine his *pardon*, ought also, if it have beeene offensive and scandalous to the congregation, to be acknowledged to them, that that expression of repentance may make *satisfaction* to them for the ill example, and *avert* and deterre from sinne, whom it had invited to it. And for the *cure*, it will sure be verily profitable to *advise* with others, especially the *Physitians* of the soule, how and by what means this *cure* may be wrought, how a raging sinne may be subdued, occasions to it avoyded, to which end alone the disclosing of the particular state is more then profitable; and this being supposed, it will be acknowledged necessary for a Christian not to despise such proper usefull meanes to a necessary end, unlesse without that helpe he can direct himselfe, which ignorant men and habituate sinners in any kind will hardly be able to do. 4<sup>l</sup>, Because this may much tend to my comfort, when another upon a strict survey

survey and shrift of my former life, and present testification of my repentance, may upon good grounds give me absolution, and passe judgement on me, better then I can do on my selfe.

S. *What is the fourth preparative to repentence?* C. A firme resolution, and vow of new life. 1. An abjuring of all my former evill wayes, i.e., both of the sinnes themselves, and the occasions which were wont to bring me to those sinnes; secondly a resigning my selfe up to do the will of Christ; thirdly the pitching on some particular duties of piety and charity, which were most criminously omitted before, and are most agreeable to my calling to performe.

S. *What now is the penitent state?* C. The actuall continued performance of these resolutions, both when occasions are offered, and when temptations to the contrary. S. *But what if those resolutions be not then performed?* C. Then is not that to be accounted a penitent or regenerate man.

S. *But what? are no sinnes compatible with a regenerate estate?* C. Yes. 1. Sinnes of infirmity, secondly of ignorance; and (under that head of infirmity) thirdly sins of suddaine surreption; and fourthly such as by dayly incursion of temptations, though constantly resisted, yet through the length of the worke, and our frailty, and Satans vigilance sometimes are gained from us, all

all these (together with those, Fifthly, which through levity of the matter insensibly steale from us) are by generall repentance i. e. humbling ourselves before God for them, begging Gods pardon in Christ, and labouring against them more diligently for the future, reconcileable with a regenerate estate; are spots, but those *spots of sonnes*, though they be never totally overcome in this life: sixthly some one willfull act of deliberate sinne, which we might have resifted, if it be presently retracted with *Contrition* and *Confession*, and reinforcing of our *resolution*, and vigilance against it, and so not favoured or indulged unto, may be also reconcileable with a regenerate state so farre, as not wholly to quench the spirit of God, to cause spirituall desertion, though it do grieve that spirit, wast the conscience, wound the soule, and provoke Gods displeasure, (from which nothing but hearty repentance, can deliver us) and commonly bring some temporall judgement upon us. S. What then are unreconcileable with a regenerate state? C. Whatsoever are not compatible with an honestheart, a sincere indeavour: particularly these two *Hypocrisie* and *Custome* of any sinne. Whosoever is borne of God doth not commit sinne 1 Jo. 3. 9. (i. e. doth not live in sin as in a trade or course) for his seed remaines in him, (there is in the regenerate a new principle

*Non operatur peccata.*

*Non oportet peccata.*

ple or seed of life, a principle of cognition with God, which whilst it continues in him, is still a hazening him out of sin,) and he cannot sinne in such manner, because he is borne of God; or if he do, he is no longer a child of Gods, or regenerate person, or as Gal. 5. 16. walke in the spirit and you shall not fullfill the lusts of the flesh, i. e. these two are unreconcileable: when we say an honest man cannot do this, our meaning is not to affirme any naturall impossibility, that he is not able, but that he cannot thinke fit to do it; the principles of honesty within him, as here the seed of God or new principles in him, will resist it; or if he do it, he is no longer to be accounted an honest man.

S. This place in Saint Johns Epistle hath sure great difficulty, I beseech you make it as intelligible to me, as you may. C. I shall do it, and that most clearely by bringing downe the sense of the whole chapter from the begining to this place in this breife paraphrase; do you looke uppon the words in your Bible, whilst I do it. v. r. Gods love to us is very great in that he hath accepted us Christians to be his Children, (which by the way is the reason that the world which rejected Christ, rejecteth us also.) (v. 2.) & being children, though we know not exactly the sutors benefit which shall accrue to us by this meanes, yet this we know, that when this shall be revealed to

us, we shall be like him, for we shall see him as he is, and that vision will assimilate us to him, (v. 3.) & the very hope of it now hath the same power of making us pure, as he is pure. (for 1, Hope includes desire and love of the thing hoped for, which being Heaven, a place of purity, the hope of Heaven must include a desire of purity, and therefore the Heaven that the sensuall man desires, if he desire it for the present, is a mocke-heaven; and if it be the true Heaven the state of purity, then he desires it not for the present, but hereafter when sensuall pleasures have forsaken him. And 2 the condition of Gods promises being our purification or sanctification, and the particular condition of this seeing God, being Holynesse, 'tis madnesse for us to hope any thing but upon those grounds, and therefore he that hath this hope of seeing him or being like him hereafter, labours to become like him now, in purity, (a speciaill imitable quality of his) And (v. 4.) he that wants it, (i. e. every one that committeth sin) is guilty of the breach of the law, of this Evangelicall law of his; & that sin it selfe is that breach, upon which consequently followes the forfeiture of those promises contained in it, (v. 5.) and to that end, that we, for whom he dyed, should not thus sinne, it was without doubt that he came amongst us, and sinne or any such impenitent committer of sinne, is not in him, (v. 6.) For every one that

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that remaineth in him, as a member of his sinnes not wilfull deliberate sinnes; if any man do so, pretend or professe, he what he will, he hath neit  
ther seene nor knowne Christ (v. 7.) I pray suffer  
not your selves to be deceived, Christ you know is  
righteous, and the way to be like him is to be righ-  
teous also, and that cannot be but by doing righte-  
ousnesse, living a constant Christian life, (v. 8.)  
He that doth do so, but goes on in a course of sin,  
is of the Devill, and by his actions expresses the  
stocke he comes of. For 'tis the Devill that be-  
gan his age with sinne, and so continued it, and so  
sin is his trade, his worke, & this was a speciaall part  
of the end of Christ's comming, to destroy his trade,  
to dissolve that fabricke he had wrought, i. e. to  
turne sinne out of the world, (v. 9.) and therefore  
sure no child of God's, none of that superiour stocke  
will go on in that accursed trade, because he bath  
God's seed in him, that originall of cognition be-  
tweene God and him, Gods grace, that principle  
of his new birth, which gives him continuall dis-  
likes to sin, such as (though they doe not force  
or constreine him not to yeild to Satans temp-  
tations, yet) are sufficient to enable him to get out  
of those snares; and if he be a Child of God, of  
Christ's making, like him that begat him in purity,  
&c. he cannot, he will not thus go on in sinne, (v.  
10). So that hereby you may clearly distinguishe  
a child of God, from a Child of the Devill, be-

that doth not live a righteous and charitable life, (to do justice, and to love mercy, as Micah saith) is no child of Gods, bath no relation of consanguinity to him. I shall need proceed no farther, by this you will understand the sence of the verse to be this, and no more. Those that are like Christ, and so God's children, 'tis supposed that they have such a seed or principle of Grace in them, that inclines them to dislike, and enables them to resist all deliberate sinnes; and if they doe not make that use of that grace, sure they are not like Christ, none of his fellow-Sonnes of God: a regenerate man remaining such, will not, nay morally cannot do so; so doing is contrary to a regenerate state.

S. I heartily thanke you for this trouble. I shall divert you by another scruple, which is this. Will not I pray you, the flesh, as long as we continue in these houses of clay, be we never so regenerate; lust against the spirit, the members warre against the mind, and so keepe us from doing the thing that we would, yea and captive us to the law of sin; and so will not this captivity, and thralldome to sinne, so it be joyned with a contrary striving and dislike, be reconcileable with a regenerate estate? C. Your question cannot be answered with a single Yea, or Nay, because there be severall parts in it, some to be affirmed, others to be denied; and therefore to satisfy you,

you, I shall answer by degrees, 1. That there is a double strife in a man, the one called a warre betwixt the *law in the members and the law in the minde*, the other the lusting betwixt the spirit and the flesh. The former *betwixt the law in the members, and in the mind*, is the perswasions of sinne or carnall objects on one side, and the law of God, inviting us on the other side, commanding us the contrary; and in this case, the *law*, as the Apostle saith, *being weake*, and not able of it selfe to helpe any man to do what it commands him, it must needes follow, that they that have no other strength, but the bare light of the *law in the minde*, no grace of Christ to sustaine them in their combats, will by their carnall appetite be led to do those things, which the law tells them they should not; which if they do and continue in them, this condition you will have no colour of reason to mistake for a regenerate state, 2. Because it is the state of him only that knowes *the law* (which is not able to quicken or renew) considered without the grace of Christ, which is necessary to a regenerate man, 3. Because this *law in the minde*, when it is not obeyed, but despised, doth serve only to testify against us, that we knew our Masters will, and did it not, i. e. that what we did, was against the dictates of our owne conscience, which sure will never helpe to excuse a sinne

(but rather to aggravate it) or consequently to make that act reconcileable with a regenerate estate, which otherwise would not be so; and therefore 2. Of this kinde of composition of a man, when his minde or upper soule being instructed in its duty dislikes the sinnes he commits, and yet he continues to commit them, you may resolve, that this striving or this dislike of his mind is no excuse or Apology for his sinne, much lesse any argument of his regeneracy or good estate; but on the other side his serving of, or captivity to the law of sinne in his members, is all one with the reigning of sinne in his body to fulfill the lusts thereof, and that a sure token of an unregenerate: for of every regenerate 'tis said *I Joh. 5. 4.* that he overcometh the world, which is quite contrary to being sold under sinne (a phrase referring to the *Romans* custome of selling of slaves under a speare) or to that which is said of *Ahab. 1 King. 21. 25.* that he was sold (the Greeke reading) to do evill, being a slave of sin, or serving with the flesh the law of sin, & therefore you may conclude, that he, whosoever it is, that with the minde serves the law of God. i. e. approves of Gods command, or consents to it, that it is good, and yet with the flesh, the members, serves the law of sinne, not only commits some act of sinne, but lives indulgently in it, and is thereby enslaved to it, is never to be counted of

as a regenerate man, but only as one that by the law is taught the knowledge of his duty, but by that bare knowledge is not enabled to performe it.

S. But what then is the other thing you told me of, the lusting of the spirit and flesh one against the other? C. Those words you will finde Gal. 5. where by the spirit is meant the seed of grace planted in my heart by God, as a principle of new life, or the minde and upper soule elevated yet higher (above the condition it is in by nature, or by the bare light of the law) by that supernaturall principle; and by the flesh is meant againe the carnall appetite still remaining in the most regenerate in this life: and the lusting of one of these against the other, is the absolute contrariety that is betwixt these two, that whatsoever one likes, the other dislikes, whatsoever one commends to the will, the other quarrelleth at. S. What then is the meaning of that which followes this contrariety, Gal. 5. 17. in these words [so that you cannot do the things that ye would?] C. The words in Greeke are not [that you cannot do] but [that you do not] οὐδὲ μὴ and the fence is, either 1. That this contrariety <sup>νοῆται</sup> alwayes interposes some objections to hinder or trash you from doing the things that you would, i. e. sometimes the spirit trashes you from doing the thing that your flesh would have done, somet-

times the *flesh* trashes you from doing the thing that the *spirit* would have done. And 2<sup>v</sup>. whatsoever you do, you do First against one velleity or other, And secondly with some mixture of the contrary: Or else that this contrariety gives you trouble, that whatsoever you do on either side, you do it not quietly, stilly, but with a great deale of resistance and opposition of the contrary faculty. S. Well then, may this lucta, this resistance, be in a regenerate man? C. Undoubtedly it may, and in some degrees will be, as long as we carry flesh about us, for the *flesh* will alwayes dislike what the *spirit* likes; but then, we must be sure that the *flesh* do not carry it against the *spirit*. i. e. do not get the consent of the will to it, for if it do, *lust conceives and brings forth sinne*, even those workes of the *flesh* mentioned v. 19. for though this *lucta* be reconcileable with a regenerate state, i.e. that a man may be regenerate for all this, yet it is not an argument of a regegerate estate, so that every one that hath it, shall by that be concluded regenerate; for if the *flesh* carry it from the *spirit*, to fulfill the *lusts* thereof, it seemes that man walkes not in the *spirit*. v. 16. and consequently is not in a regenerate state. S. But is every man unregenerate that doth any thing that the *flesh* would have? C. I told you, frailties and imperfections, and also sinnes of suddaine surreption, and

and those that by daily incursion, continuall importunity, at some time or other gained in upon us, (so they were as suddainly taken and repented of) were reconcileable with a regenerate estate; and therefore if it proceed no farther, it is onely mixture of the flesh in our best actions, or else slips and trips, or falls suddainly recovered againe; but not *carnality*, or walking after the flesh. And for these you know the remedy I prescribed you, daily prayer for pardon for daily slips, and daily caution and care and endeavour to prevent them. But as for indulgence in, or habits of carnality, 'tis not the *lusting of the spirit against the flesh* that will excuse them from being *workes of the flesh*, or him that is guilty of them from being *carnall*. For it being too too possible and ordinary for the *lustings of the spirit*, i.e. spirituall motions to be resisted, it will be little advantage to any to have had these motions, unlesse he have obeyed them, i.e. unlesse he *walke in the spirit*, and be *led by it*: for to such onely it is that there is no condemnation, Rom. 8.1.

S. I shall not detaine you but with one scruple *Votum patim*: more, and that is, whether a vow or a wish that I intend to were penitent, will not be accepted by God for re-pentance? C. If you take that vow and that wish to be all one, you are mistaken; a wish is a farre lower degree then a vow; and therefore I

must dissolve your demand into two parts; and to the first answer, that the *vow or resolution to amend*, if it be sincere, and such as is apt to bring forth fruits, is sure to be accepted by God; and that it is not sincere we shall not be able to di-scerne, but by seeing it proye otherwile in time of temptation: onely God that sees the heart, can judge of it before such triall, and if he finde it sincere, he will accept of it. But for *the wish that I were penitent*, there is no promise in holy writ that that shall be accepted, nor appearance of reason, why he, that wishes he were penitent, but is not, should be accounted the better for that wish; 1. Because when the reward of penitents, and punishment of impenitents is once assented to as true, 'tis impossible but the minde of man should wish for the one, and have dislikes to the other, and so no virtue in that necessity. 2. Because that wishing is onely a bare, aiery, speculative act of the minde, and not a practicall of the will, which alone is punishable or rewardable. 3. Because the actions being contrary to such wishings are more accusable of deliberate sinne, and sinne against conscience; then if those motives which produced those wishes, had never beeene represented to the faculty. S. *But are not prayers for the grace of repentance, (which are but a kinde of articulate wishes, put in forme of the course, and addressed to God) accepted*

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by God? **C.** Not so farre as to save them that goe no farther. Accepted they shall be (if rightly qualified with humility, and ardency, and perseverance, or not fainting) so farre as concernes the end immediate to them, *i. e.* God hath promised to heare them, in granting the grace prayed for, strength to convert from sin to God, (which is the cleare Gospell-promise, *How much more shall your Heavenly Father give the holy spirit to them that aske?*) and then when this grace, or strength given, is thus made use of to actuall reformation, then the promise of that other acceptance belongs to him also; and so prayer is a good meanes, and wishing a good thing too, as previous or preparative to that; and both without doubt proceeding from the good spirit of God. But yet if the whole worke be no more but this, if he be advanced no farther toward repentance, but onely to wish, and to pray that he were penitent, this person remaines still impenitent, and so long the impenitents portion belongs to him, and none other; for still *he that is borne of God overcometh the world:* and he that is advanced no farther toward a victory, then to wish or pray for it, is for that present farre enough from a conquerour; and if for the future he adde not the sincerity of endeavour to the importunity of prayer, the *Jesu-*  
*a's hand's held up to fight,* as well as the *Mos-*  
*sese's*

seses to pray ; the sword of Gideon as the sword of the Lord, little hope that such victories will be atcheived. S. God grant me this grace , and an heart to make use of it. But we have skippt over one particular forementioned, The grace of selfe-deniall. And I doe not remember that you mentioned taking up of the Croffe, which in Christ's prescriptions , is wont to be annexed to it. Give me leave to recall them to your memory. And first, what is meant by Selfe-deniall? C. The abnegation or renouncing of all his owne holds and interests and trusts of all that man is most apt to depend upon , that he may the more expediteley follow Christ. S. What are these severalls that we are thus to renounce? C. In generall, whatsoever comes at any time in competition with Christ. In particular, the particulars whereof every man is made up, his soule, his body, his estate, his good name. S. What under the first head, that of his Soule? C. I. His reason, when the word of Christ is contradicted, or check't by it, as in the businesse of the resurrection, and the like. I must deny my reason, and beleive Christ, bowdowne the head and worship, captivate my understanding to the obedience of faith. S. But I have heard that God cannot doe contradictions, or make two contradictions true at once, and in one respect. How then can I be bound to beleive God, when that which he saith contradiccs reason? C. I am

I am not glad that you have met with that subtlety , yet seeing 'tis proper to the particular we are upon, and that a branch of a practicall point, I will endeavour to satisfy you in it. 1. By granting the truth of your rule , that to make both parts of a contradiction true, is absolutely impossible, a thing which Gods infinite power and veracity makes as unfit for God to be able to doe, as to lye, or sinne; because it were not an excesse, but defect of power, to be able to doe these. But then, secondly you must know what is meant by contradictions, nothing but affirmation , and negation of the same thing in all the same respects ; as to be and not to be ; to be a man, and not a man; to be two yards long, and not two yards long ; which therefore are thus absolutely impossible to be done , even by divine power. But then thirdly, That which you called reason's contradicting of *Christ* , is a very distant thing from this. For when reason saith one thing, and *Christ* the contradictory to that, reason doth not oblige me to beleive reason; or if it doth , it bids me disbelieve *Christ* , and so still I beleive not contraditories , which soever of the contraditories I beleive ; all that reason bath to doe in this case , is to judge which is likeliest to judge of , or affirme the truth; it's selfe , or God; wherein if it judge of it's owne side against God , it is very partiall and very A-  
theisticall,

theisticall : it being very reasonable, that God which cannot lye, should be beleived, rather then my owne reason, which is often deceived in judging of naturall things, it's onely proper object; but is quite blind in supernaturall, till God be pleased to reveale those unto it. The short is, reason tells me, (and in that it is impossible it should erre, especially God having revealed nothing to the contrary, it is doubtlesse that it doth not erre) that these two propositions cannot be both true, there is another life, and there is not another life ; and therefore I am not bound by *Christ* to beleive both; but it doth not tell me, that to affirme another life implies a contradiction, but onely that it is *above reason* to discerne how there can be a returne from a totall privation to a habit againe, and some other things supposed in the Resurrection, which though nature cannot doe, and consequently naturall reason cannot tell how they are done, yet reason may acknowledge the God of nature can doe, and will doe, if he saith he will ; and illuminated reason having revelation of this will of God's, must and doth beleive they shall be done, or else makes God a lyar. S. *What then is it to deny my reason?* C. Whensoever my reason objects any thing to what God affirmes, to resolve that God shall be true in despight of all my appearances and objections to the contra-

ey,

ty. S. Is there any thing then else in the soule which I am to deny? C. Something there is which men are apt to over-value, and something there is thought to be, which is not, and both those equally renounce. S. What doe you meane by that something which is over-valued? C. Naturall strength, which is now so weakened, that it is not at all able to bring us to our journies end, without some addition of speciall grace of God, to prevent & assist in that worke; & therefore all strength in my selfe, i.e. all sufficiency in my selfe, as of my selfe, I must renounce, & apply my selfe humbly in prayer for, and trust, and dependance on that speciall grace of Christ, to helpe me both to will and doe whatsoever is good; and that is, to deny my selfe, that is, all opinion of my owne abilities toward the attaining any supernaturall end. S. What is that other sort of things which you say is thought to be, but is not? C. Any righteousnesse of my owne, for as for perfect unslipping righteousness, he that should pretend to that, deceives himselfe, and the truth is not in him, saith the Apostle; and for imperfect righteousness, such as by the helpe of grace this life is capable of, though that be a condition without which no man shall see God; (be either justified, or saved,) yet must not that be depended on, as the cause of either, but onely the free mercy of God in Christ, not imputing of sinnes;

and

and so I am to deny my owne righteousnesse, renounce all trust in that for salvation. *S. What now doth self-deniall, as it referres to the body, signify? C.* It signifies renouncing of all the unlawfull, sinfull desires of the flesh, and even lawfull liberty, and life it selfe, when they come in competition with Christ, so that either Christ must be parted with, or these. And the same is to be conceived both of estate, and good name; he that hateth not house and land, that is, contemnes them not in respect of Christ, will not part with any worldly hope or possession, rather then doe any thing contrary to Christ's command, *is not worthy of me, saith Christ; and, If you receive the praise of men, how can you believe?* he that is not resolved to part with reputation, and honour, when it comes in competition with Christ, can never goe for a good Christian; and not onely thus, when these things come in competition with Christ's service, but even absolutely taken, some kinde of self-deniall is required of us by Christ, of which the particulars are not specified by him, but referred to our voluntary performing them. We must not alwayes doe what is lawfull to doe, but weare our selves from, and deny our selves the enjoying of many lawfull pleasures of the world, that we may have the better command over our selves, and that we may be the more vacant for Gods ser-  
vice;

vice, thus fasting, &c. become our duty, yea and revenge, or contrary abstinence in case of former excesse. S. *This grace, by the hints you have afforded me, I discerne to be a most eminent Christian virtue, the God of heaven plant is in my heart.* But what doe you thinke needfull to adde to this ; about taking up the crosse? C. That it is a precept peculiar to the Gospell, that nothing but Christianity could make fit to be commanded us. S. What doe you meane by the crosse, and by taking it up? C. By the crosse I meane any affliction that God in his providence sees fit to lay upon us, or to lay in our way toward piety. Any punishment which befalls us either for righteousness sake, or not for unrighteousnesse. S. What meane you by taking it up? C. 1. Not receding from any Christian performance upon sight of that in the way, which in the parable of the sower is, *not being offended*; or scandalized, or discouraged, or falling away in time of tribulation. 2. Bearing of it patiently, chearfully, and comfortably. 3. Giving God thankes for it. S. Is a man bound to be glad that he is afflicted? C. He is. 1. Because he sees it is God's will, when 'tis actually upon him; and then he ought to be willing, and joyfull, that God's will is done. 2. Because Christ commands him to rejoice, and be exceeding glad, Mat. 5. 12. *Rejoice and leape for joy,* Luk. 6. 23. *To thinke it all joy.* Jas.

1. 2. 3. Because it is a conforming us to the Image of the crucified Christ, to which every beloved of God's is predeltilate. *Rom. 8. 29.*  
4. Because it is such a signe of God's love, that every one *that is not chastened*, is by that character mark't out for *a bastard, and no sonne*. *Heb. 12. 8.* Which though it be not set down, as a duty of ours, for which we are to account; or againe as a marke by which men are given to discerne, whether they are children of God, or no; yet is it as an aphorisme of observation for Gods ordinary acts of providence now under the Gospell, that he is wont to chaste those here, whom he best loves, which is sufficient motive of joy to him, who finds himselfe in that good number. S. *But is a man bound to give thanks for afflictions?* C. Yes, he is, 1. Because that is the only spirituall Christian way of expressing to God his rejoicing. 2. Because it comes from God, and is meant by him for our good, a gift, or donative of heaven; *To you it is given. Pbil. 1. 29.* it is granted as a grace and vouchsafement of Gods speciall favour *to suffer* for Christ: and that grace designed. 1. To reforme what is amisse, 2. To punish here, that there may be nothing of evill left for another world, 3. Because we are so commanded to *glorifie God in this behalfe. 1 Pet. 4. 16.* and in this respect to *sanctifie the Lord God*

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God in our hearts. 1. Pet. 3. 15. i. e. to hal-  
low, or praise him for it. S. This is easily af-  
fented to, if it fall upon me for righteouynesse  
take, as the Apostles went out of the Temple  
rejoycing, that they were thought worthy to  
suffer shame for Christs name: but what if it be  
not so, but only that afflictions fall on me, I know  
not how? C. They are then not only patiently  
and thankfully to be received, but to be rejo-  
iced in also. 1. Because of all kind of chastening  
the Apostle pronounceth, that, though for the  
present it seemeth not joyous, but grievous; yet af-  
terward it yeildeth the peaceable fruit of righte-  
ousnesse, unto them which be exercised thereby.  
*Heb. 12. 11.* 2. Because there is somewhat be-  
binde of the sufferings of Christ, to be filled up in  
our flesh. *Col. 1. 24.* i. e. some relicks of that bit-  
ter passion-cup of his for us to drinke. 3. Be-  
cause it is such an expression of a curse to have  
our reward, and with Dives, all our good things  
in this life, and that an ominous signe that there  
is nothing left to be rewarded in another life.  
S. What then is to be thought of them, who so get  
the crosse off from their owne shoulders, and to put  
it on other mens, will venture on things most con-  
trary to peace, and shake the quiet, perhaps the  
foundations of a Kingdom? C. I will say no  
more, (and I can scarcely say worse) then that  
they are enemies to the crosse of Christ, a very ill-

and sad spectacle among Christians; and that there is nothing more unreasonable then to pretend Christianity for the doing this, which is so perfectly contrary to it.

S. You have now past through all Christian graces at the first designed for consideration. I shall put you in minde of the next thing whereof you have made your selfe my debtor, the difference of, and dependence betweene Justification and Sanctification, wherein first you will please to give me the notion of the single termes, And, i. what is Justification.

C. It is Gods accepting our persons, and not imputing our sinnes, his covering, or pardoning fication. our iniquities, his being so reconciled unto us sinners, that he determins not to punish us eternally. S. What is she cause of that? C. God's free mercy unto us in Christ, revealed in the new Covenant. S. What in us is the Instrumentall cause of it? C. As an Instrument is logically and properly taken, and signifies an inferior, lesse principall, efficient cause, so nothing in us can have any thing to do (i. e. any kind of physicall efficiency) in this worke; neither is it imaginable it should, it being a worke of God's upon us, without us, concerning us, but not within us at all. And, if you marke, Justification being in plaine termes but the accepting our persons and pardoning of sinnes, it would be very

improper

improper and harsh to affirme, that our works, our any thing, even our *Faith* it selfe should accept our persons, or pardon our sinnes, though in never so inferiour a notion; which yet they must, if they were *instrumentall* in our *Justification*. 'tis true indeed, those necessary qualifications, which the Gospell requires in us, are *conditions* or *morall instruments*, without which we shall not be justified; but those are not properly called *instruments* or *causes*. S. *What are those qualifications?* C. *Faith, repentance, firme purpose of a new life, and the rest of those graces, upon which in the Gospell pardon is promised the Christian; all comprizable in the new creature, conversion, regeneration. &c.* S. *Are these required in us, so as without them, we cannot be justifed? How then are we justified, by the free grace of God?* C. Yes, these two are very reconcileable, for there is no merit in our *Faith* or *Repentance*, or any poore weake grace of ours to deserve Gods favour to our persons or pardon of what sins are past, or acception of our imperfect obedience for the future; 'tis his free grace to pardon and accept us on such poore conditions as these, and this free grace purchased, and sealed to us by the death of Christ.

S. *What now is Sanctification?* C. The Of San-word may note either a *guift* of God's, his gi-*stificati* ving of grace to prevent, and sanctifie us; or a *on*.

duty of ours, our having i.e. making use of that grace; and both thele considered together, ei-  
ther as an *Act*, or as a *State*. S. *What is it as it signifies an Act?* C. The infusion of holinesse  
in our hearts, or of some degrees of holynesse, and  
parallell to that, the receiving and obeying the  
good motions of God's sanctifying spirit, and  
laying them up to fructifie in an honest heart;  
the turning of a soule to God, or the first begin-  
ning of new life. S. *What is it as it signifies a State?* C. The living a new, a holy, a graci-  
ous life, in obedience to the good grace of God  
and dayly improving and growing, and at last  
persevering and dying in it. S. *What now is the dependance between Justification and Sanctificati-  
on?* C. This, that the first part of *Sanctifica-  
tion*, the beginning of new life, must be first had  
before God pardons or justifies any, then when  
God is thus reconciled to the new convert u-  
pon his vow of new life, he gives him more  
grace, enables & assists him for that *state of San-  
ctification*, wherein if he makes good use of that  
grace, he then continues to enjoy this favour  
and *Justification*; but if he performe not his  
vow, proceed not in Christian holy life, but re-  
laple into *wasting acts* or *habits* of sinne, then  
God chargeth againe all his former sinnes upon  
him, and those present iniquities of his, and in  
them, if he returne not againe, he shall die, as  
appeares

appeares by *Ez. 18. 24.* If the righteous (i.e. the sanctified and justified person) depart from his righteousness, and committeth iniquity; in his sinne, that he hath sinned, he shall dye: and by the parable of the King, *Matt. 18.* where he that had the debt pardoned him freely by his Lord, yet, for exacting over severely from his fellow servant, is againe unpardonned and cast into prison, delivered to the tormentors till he should pay all that was due unto him. v. 34. which parable Christ applyes to our present businesse. v. 35. So likewise shall my heavenly father do also unto you. S. But is not a man Justified before he is Sanctified; and if he be, how then can his Justification depend on his Sanctification? C. If he were justified before he were sanctified in any kind, then would your reasoning hold, for sure by the same reason that justification might be begun before repentance or resolution of new life, or conversion to God; it might also be continued to him that repented not, or that returned to his evill way; and therefore, without all doubt this kind of Sanctification is precedent in order of nature to justification. i.e. I must first beleive, repent, and returne, (all which together is that faith which is required as the condition of our being justified, a receiv-  
ing of the whole Christ, a cordiall affent to his commands, as well as promises, a giving up the

to him. heart to him, a resolution of obedience, a pronest  
 selfe or readinesse to obey him, the thing without  
 which (saith an antient writer) Christ can  
 do none of his miracles upon our soules, any  
 more then he could his mighty workes among  
 his unbelieving countrymen) before God will  
 pardon: (though indeed in respect of time there  
 is no sensible priority, but God's pardon and our  
 change goe together, at what time soever we re-  
 pent, or convert sincerely, God will have mercy, i.e.  
 justifie.) A further prooef of this, if it be need-  
 full, you may take from the author to the He-  
 brewes.c.10. where having said v.14. that Christ  
 by his owne suffering perfected for ever them that  
 are sanctified, intimating that they must be san-  
 ctified before he perfect them, he addeth a prooef  
 by which these two things are cleared, First,  
 that to perfect there, signifies to forgive sinnes  
 or to justifie. Secondly that this doctrine of the  
 priority of sanctification is agreeable to the de-  
 scription of the second covenant, Jer. 31. 33.  
 That by perfecting he meanes justifying or par-  
 doning of sinnes, tis apparent by v.17. their  
 sins and iniquities will I remember no more; which  
 must needes be acknowledged to be that part  
 of the testimony that belongs to that part of the  
 proposition to be proved by it [whereas it is no  
 wonder, he hath perfected for ever] (the former  
 part of the testimony belongs to the latter part  
 of

of the proposition, as being an expression of sanctification) which may farther thus appeare; to perfect, in this Author, signifies to consecrate to priesthood (c. 2. 10. 5. 9. & 7. 28.) that, being applied to us, is a phrase to note boldnes or liberty to enter into the Holies v. 19. that againe to pray confidently to God, which v. 18. is set to denote pardon of sinne, and washing our hearts from an evill conscience, i. e. from guilt of sinne v. 22. Which being premised, the second thing most necessarily followes, that in *Jeremy* 31. 33. the tenure of the covenant sets *Sanctification* before *Justification*; for, saith the Apostle, veraigne, he first said, I will put my law into their hearts, and put or write them in their thoughts, or minds, and then ~~vij~~, after the saying of that, ~~vij~~, *Also I will no more remember their sinnes, nor their offences.* Many other Scripture-evidences might be added to this matter, if it were needfull. As for those that make *Justification* to be before *Sanctification*, I hope and conceive they meane by *sanctification* that sanctified state, the actuall performance and practice of our vowes of new life and our growth in grace, and by our *Justification* that first act of pardon; and then they say true; but if they meane, that our sinnes are pardoned before we convert to God and resolve new life, and that the first grace enabling to do these, is a consequent of God's

having pardoned our sinnes, this is a mistake which in effect excludes *justification* by faith, which is that first Grace of receiving of Christ and resigning our hearts up to him, and must be in order of nature precedent to our *Justification*, or else can neither be condition, nor instrument of it; and besides, this is apt to have an ill influence on practice, and therefore I thought fit to prevent it. The issue of all is, that God will not pardon till we in heart reforme and amend, *he that forsaketh, i. e. in hearty sincere resolution abandons* the sinnes of the old man, *shall have mercy, and none but he.* And then, God will not continue this gracious favour of his, but to those, who make use of his affliting grace to persevere in these resolutions of forsaking; so that the *justification* is still commensurate to the *sanctification*, an act of *justification* upon an act of *sanctification*; or a resolution of new life, and a continuance of *justification*, upon continuance of the sanctifyed estate. S. But is not God first reconciled unto us, before he gives us any grace to sanctifie us? C. So farre reconciled he is, as to give us grace, and so farre as to make *conditional promises* of salvation, but not so as to give pardon or *justify* actually; for you know, *whom God justifies those he glorifies, i. e. if they passe out of this life in a justified estate they are certainly glorified; but you cannot imagine, that God*

God will glorify any who is not yet sanctified; for without holiness no man shall see the Lord. And therefore you will easily conclude, that God justifies none, who are unsanctified; for if he did, then supposing the person to dye in that instant, it must follow, either that the unsanctified man is glorified, or the justified man not glorified. Any thing else God may doe to the unsanctified man, but either save him, or doe somewhat on which saving infallibly follows; and therefore give him Grace he may, but till that Grace be received and treasured up in an honest heart, he will never be throughly reconciled to him, i.e. justify or save.

S. I pray then from these premisses set me downe the order or method used by God in the saving of a sinner. C. I will. It is this. 1. God gives his sonne to dye for him, and satisfy for his sinnes; so that, though he be a sinner, yet on condition of a new life he may be saved. Then 2. In that death of Christ, he strikes with him a *New Covenant*, a Covenant of mercy and grace. Then 3. According to that Covenant he sends his spirit, and by the word and that annexed to it he calls the sinner powerfully to repentance; If he answer to that call, and awake, and arise, make his sincere faithfull resolutions of new life; God then 4. Justifies, accepts his person, and pardon's his sinnes past: Then 5. gives him

him more grace , affisht him to doe , (as before he enabled to will,) to performe his good resolutions. Then 6. upon continuance in that state, in those performances till the houre of death, he gives to him as to a faithfull servant, a crowne of life. S. *The Good Lord be thus mercifull to me a sinner. I bleffe God, and give you many thankes for these directions, and shall be well pleased to continue you my debtor for the other particular you promised me, till some farther time of leisure, and so intermit your trouble a while.*

## LIB. II.

S. 1.  
Of  
Christs  
Sermon  
in the  
Mount.

S. *T*He benefit I reaped by your last discourse, hath not satisfied, but raised my appetite to the more earnest importunate desire of what is yet behind, the consideration of Christ's Sermon in the Mount. Which I have heard commended for an abstract of Christian Philosophy, an elevating of his Disciples beyond all other men in the world for the practice of virtue ; But I pray, why did Christ when he preach't it, leave the multitude below, and goe up to a Mount, accompanied with none but Disciples? C. That he went up to the Mount, was to intimate the matter of this Sermon to be the Christian law, as you know the Jewish law was delivered in a Mount, that of Sinai.

*Sinai.* And that he would have no auditours, but Disciples, It was, 1. Because the multitude followed him not for doctrines, but for cures ; c. 4. 24, 25. And therefore were not fit auditours of precepts. 2. Because these precepts were of an elevated nature, above all that ever any Law-giver gaye before ; and therefore were to be dispensed onely to choise auditours. 3. Because the lights and mysteries of Christianity are not wont to be abruptly dispensed, but by degrees, to them that have formerly made some progresse, (at least have delivered themselves up to Christ's Lectures, entred into his Schoole) i.e. to his Disciples. S. What then? are none but Disciples the men to whom this Sermon belongs? and if so, will it not thence follow that the commands contained in it, shall oblige onely the successours of those Disciples, the Ministers of the Gospell, and so all others be freed from that severity? C. That it was given onely to Disciples then, it may be acknowledged; but that will be of latitude enough to conteine all Christians; for to be a Disciple of Christ, is no more then so; for you know Christ first called Disciples, and they followed him some time, before he sent them out, or gave them commission to preach, &c. i.e. before he gave them the dignity of Apostles, of which as onely the Ministers of the Gospell are their successors, so in Discipleship all Christian professors.

sours. And therefore you must resolve now once for all, that what is in this Sermon said to Disciples, all Christians are concern'd in indifferent-ly; it is command and obligatory to all that follow him. S. You have engaged me then to thinke my selfe concern'd so nearely in it, as not to have patience to be longer ignorant of this my duty.

Of the  
Beati-  
tudes.

Will you please then to enter upon the substance of the Sermon, wherein I can direct my selfe so farre, as to discerne the 8 Beatitudes to be the first part. I pray how farre am I concern'd in them? C. So farre as that you may resolve your selfe obliged to the beliefe. 1. That you are no farther a Christian, then you have in you every one of those graces, to which the blessednesse is there affixed. 2. That every one of those graces hath matter of present blessednesse in it: the word blessed in the front denoting a present condition, abstracted from that which afterwards expects them. 3. That there is assurance of future blessednesse to all those that have attained to those severall graces. S. I shall remember these three directions, & call upon you to exemplify them in the particulars as they come to our hands: and therefore first I pray give me the first of these graces, what it is? C. Poverty of spirit. S. What is meant by that? C. It may possibly signify a preparati-  
on of minde or spirit to part with all worldly wealth, a contentednesse to live poore and bare

in

in this world ; but I rather conceive it signifies A lowly opinion of ones selfe , a thinking my selfe the meanest vilest creature, least of Saints, and greatest of sinners , contrary to that spirituall pride of the Church of Laodicea, Rev. 3. 17. which said she was rich, & encreased with goods, and had need of nothing ; not knowing that she was wretched, & miserable, & poore, and blinde, and naked. This is that infant child-temper that Christ prescribes, so absolutely necessary to a Christian, Mat. 18. 4. and c. 19. 14. and that in respect of the humility of such, c. 18. 4. and the littlenesse, Luk. 9. 48. i. e. being in our owne conceit, (which I conceive is meant there , by the phrase [in spirit]) the least, and lowest, and meanest, and (as children,) most impotent unsufficient of all creatures. S. What now is the present blessednesse of such? C. It consists in this, 1. That this is an amiable and lovely quality , a charme of love amongst men , where ever 'tis met with; whereas on the other side, pride goes hated, and cursed, and abominated by all ; drives away servants, freinds, and all but flatterers. 2. In that this is a seed- plat of all virtue, especially Christian, which thrives best, when 'tis rooted deepe, i. e. in the humble lowly heart. 3. Because it hath the promise of grace, [God giveth grace to the humble,] but on the contrary, resists the prond. S. What assurance of future blessednesse

blessednesse is there to those that have this grace?

*autem.* C. It is exprest in these words, [for theirs, or of them is the Kingdome of Heaven] which, I conceive, signifies primarily, that Christ's Kingdom of grace, the true Christian Church, is made up peculiarly of such, as in the answer of Christ to John, Mat. 11. 5. a way of assuring him that he was the Christ; 'tis in the close, the poore are Evangelized, or wrought on by the preaching of the Gospell; and as Mat. 18. 4. *He that shall humble himselfe as the child, the same shall be greatest in the Kingdome of Heaven*, i. e. a prime Christian or Disciple of Christ; and c. 19. 14. for of such (which is a like phrase parallell to [of them] here) is the Kingdome of Heaven, i. e. the Church, into which he therefore commands them to be permitted to enter by baptisme, and chides his Disciples for forbidding them. Thus is the Kingdome of Heaven, to be interpreted in Scripture in divers places of the New Testament, which you will be able to observe when you reade with care. S. But how doth this belong to future blessednesse? C. Thus, that this Kingdome of Grace here, is but an inchoation of that of Glory hereafter; and he that lives here the life of an humble Christian, shall there be sure to reigne the life of a victorious Saint.

S. What is Mourning? C. Contrition, or godly sorrow conceived upon the fense of our wants and

and finnes. S. What wants doe you meane? C. Spirituall wants, 1. Of originall immaculate righ-teousnesse, and holinesse, and purity. 2. Of strength and sufficiency to doe the duty which we ought to God our Creatour, Christ our Redemer, and the Spirit our Sanctifier. S. What finnes doe you meane? C. 1. Our originall depravednesse, and pronenesse of our carnall part to all evill. 2. The actuall and habituall sinnes of our unregenerate, And 3. the many slips and falls of our molt regenerate life. S. What is the present felicity of these mourners? C. That which results from the sence of this blessed tem-per, there being no condition of soule more wretched, then that of the sencelesse obdurate sinner, that being a kind of numness, and lethargy, and death of soule; and contrarywise, this feeling, and sensiblenesse, and sorrow for sinne, the most vitall quality, (as it is said of feeling, that it is the *sence of life*;) an argument that we have some life in us, and so true matter of joy to all that finde it in themselves. And therefore it was very well said of a father. *Let a Christian man grieve, and then rejoice that he doth so.* Besides, the mourning soule is like the watered earth, like to prove the more fruitfull by that meanes. S. What is the assurance of future felicity that belongs to this mourner? C. 'Tis set downe in these words, [for they shall be comforted]

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ted] Christ who hereafter gives, now makes promise of comfort to such, the reaping in joy belongs peculiarly to them that sow in teares, and godly sorrow worketh repentance to salvation, when all other worketh death: And besides, this assurance ariseth from the very nature of comfort & refreshment (by which the joyes of heaven are exprest) of which none are capable but the sad disconsolate mourners: nor indeed is heaven, the vision of God, and revelation of his favour, matter of so much blisse, as when it comes to those that wanted comfort, and when it wipes away all teares from their eyes, who went mourning (all the day) all their life long.

S. What is meekenesse? C. A softnesse, and mildenesse, and quietnesse of spirit, expressing it selfe in many passages of our life. 1. In relation to God, and then it is a ready willing submission to his will, whether to believe what he affirms, be it never so much above my reason, (the captivation of the understanding to the obedience of faith) Or to do what he commands, and then 'tis obedience; or to endure what he sees fit to lay upon us, and then 'tis patience; cheerefulness in affliction, contentednesse with our lot whatsoever it is, (contrary to all murmuring and repining, and enmity to the crosse, and all restlesse unsatisfiednesse) the being dumb or silent to the Lord. *Psal. 37.7.*, and resolving with

with old Eli, it is the Lord, let him do what seemeth him good. All which, faith, obedience, patience, though they be virtues of themselves distinct from meekenesse, strictly taken, may yet be very fitly reduced to that head, in as much as meekenesse moderates that wrath, which would by consequence destroy them. <sup>21</sup>. In relation to men, whether Superiours, Equalls, or Inferiours. If they be our *Superiours*, then 'tis modesty, and humility, and reverence to all such in generall (at least reductively, meekenesse being an adjunct and helpe to those virtues, removing that which would hinder them;) but if withall they be our lawfull *Magistrates*, then our meekenesse consists in *obedience, active or passive, acting* all their legall commands, and submitting (so farre at least, as not to make violent resistance) to the punishments which they shall inflict upon us, when we disobey their illegall, in *quietnesse of spirit*, and not being *given to changes*; the direct contrary to all *speaking evill* of dignities, but especially to sedition and *taking up of Armes* against them; which of what sort soever it be, though we may flatter our selves that we are only on the *defensive* part, will bring upon us *condemnation*. Rom. 13. 3. For although it be *naturally lawfull* to defend my life from him that would unjustly take it away from me, yet if it be the lawfull *supreme Magistrate* that attempts

attempts it, I must not defend my selfe by assaulting of him, for that is not to defend only, but to offend, and God forbid that although it were to save my owne life, I should *lift up my hand against the Lords anointed*. It is true, defensive warres may be possibly lawfull at some time, when offensive are not; but of Subjects against their Soveraigne neither can, because if it be warre it will come under the phrase *resisting the power*, Rom. 13. and so be *damnable*, and quite contrary to the *meekenesse* here, and farther to all such oathes, which in every Kingdom are taken by the Subjects to the supreme power, of *allegiance &c.* S. Wherein doth meekenesse toward our Equalls consist? C. Those may be our *freinds*, or our *enemies*, or of a middle nature. If they be our *freinds*, then *meekenesse* consists, 1. In the not provoking them, for the *wrath of man worketh not the will of God*. Ja. 4. 2. Bearing with their infirmities. 3. In kind, milde, discreet reproofe of them; and 4. In patience and thankfullnesse for the like from them againe, 5. In *submitting one to another in love*, every one thinking another better then himselfe. S. But what if they be our *Enemies*? C. Then 'tis the meeke man's part to love, to do good, and bless, and pray for them, in no wise to recompence evill with evill, injury with injury, contumely with contumely, in no wise to avenge our selves, but

but to overcome evill with good. S. What if they be neither our freinds, nor foes? C. Then meeknesse consists in humble, civil, modest behaviour towards them, neither striving and contending for trifles, or trespasses, or contumelies, nor molesting with vexatious suites, nor breaking out into causeleſſe anger, proud wrath, as Solomon calls it, rage or fury, nor doing ought that may provoke them to the like. S. But there is yet another notion of my Eqnalls considerable, thosē to whom I have done injury, what is meekenesse toward them? C. It consists in acknowledging the fault, and readinesse to make satisfaction, in going and desiring to be reconciled to such a brother, and willing submitting to all honest-meanes tending to that end. S. What is the duty of meeknesse toward Inferiours? C. Condescending, kindnesse, lovingnesse, neither oppressing nor tyrannizing, nor using imperiousnesse, nor taking the rod when it may be spared, nor provoking to wrath, Servants Subjects, or Children.

S. Is there any other branch of meekenesse, which my questions have not put you in minde of, to communicate to me? C. There is one branch of it scarce touch't yet, the meekenesse of our understandings in submitting our opinions to those that are placed over us by God; which though it be in strict speaking, the virtue of humility and obedience, and not the formall elicite act of

meekenesse ; yet meekenesse being ordinarily, and sometimes necessarily annexed to these acts of those virtues , I shall place them reductively under meekenesse . S. What must this meeke-  
nesse of our understandings be ? C. The properst rules for the defining it, will be these. 1. That where, in any matter of doctrine , the plaine word of God interposes it selfe , there we must most readily yeild, without demurs, or resistance. But, 2. If it be matter neither defined, nor pre-  
tended to be defined in Scripture , then with each particular man among us, the definitions of the Church wherein we live , must carry it, so farre as to require our yeilding and submission; and with that Church which is to define it (if it come in lawfull assembly to be debated) the tradition of the Universall, or opinion of the primitive Church , is to prevaile , at least to be hearkened to with great reverence in that debate ; and that which the greater part of such a lawfull assembly shall judge to be most agreeable to such rule , or (in case there is no light to be fetch't from thence, then) that which they shall of themselves according to the wisedome given them by God , agree upon to be most conveni-  
ent, shall be of force to oblige all inferiours. 1. Not to expresse dissent. 2. To obedience. But 3. If Scripture be pretended for one party in the debate , and the question be concerning the in-  
pretation

terpretation of that Scripture, and no light from the Scripture it selfe, either by surveying the context, or comparing of other places, be to be had for the clearing it, then againe the judgment of the universall or my particular Church, is to be of great weight with me ; so farre, as if it command, to inhibit my venting my owne opinion either publiquely, or privately, with designe to gaine proselytes ; or if all liberty be absolutely left to all in that particular, then meeke-nesse requires me to enjoy my opinion, so as that I judge not any other contrary-minded. S. But what if there be on both sides great probabilities, but no demonstration from Christian principles, or interposing of the Church, which way will my meekenesse then direct me to propend? C. That which must then direct me is my owne conscience, to take to that which seemes to me most probable, and in that my meekenesse hath nothing to doe, nor can it oblige me to beleive that which I am convinced is not true, nor to disbelieve that which I am convinced is true: but yet before I am thus convinced, my meekenesse will give me it's directions not to rely too overweeningly on my owne judgment, but to compare my selfe with other men, my equalls, but especially my superiors, and to have great jealou-  
ties of any my owne singular opinions, which being represented to others as judicious as my selfe,

selfe, together with the reasons that have perswaded me to them, doe not to them prove perswasive; nay after I am convinced, my *meekenesse* may againe move me to hearken to other reasons, that other men judge more prevailing, and if occasion be, to reverse my former judgment thus past upon that matter; It being very reasonable for me (though not to beleive what I am not convinced of, yet) to conceive it possible for me not to see those grounds of conviction which another sees, and so to be really mistaken, though I thinke I am not; and then what is thus reasonable to be concluded possible, my *meekenesse* will bid me conclude possible, and having done that, advise me to choose the safer part, and resolute rather to offend and erre by too much flexibility, then too much perversenesse; by *meekenesse*, then by selfe-love.

S. What is the present felicity of the meeke man? C. I. The very possession of that Grace being of all others most delightfull and comfortable, both as that that adornes us and sets us out beautifull and lovely in the eyes of others, (and is therefore called the *Ornament of a meeke and quiet spirit, 1 Pet. 3.4.*) and as that that affords us most matter of inward comfort; as for example, that part of *meekenesse* which is opposed to revenge, and consists in bearing, and not retributing of injuries, this to a spirituall minded man

is matter of infinite delight. 1. In conquering that mad, wild, devillish passion of revenge; getting victory over one's selfe, which is the greatest act of valour, the thought of which is consequently most delightfull. 2. In conquering the enemy, of which there is no such way, as the *soft answer*, which, saith the wise man, *turneth away wrath*; and feeding the hungry enemy, which, saith Saint Paul, is *the beaping live coales upon his head*; and that the way that Metallists use to melt those things, that will not be wrought on by putting of fire under them, which he expresses by *overcoming evill with good*. 3. In conquering or out-stripping all the foolish and heathen world, which had never attained to this skill of *loving of enemies*, which is onely taught Christians by Christ. The honour of this must needs be a most pleasant thing. 2. It is matter of present felicity to us, in respect of the tranquillity and quiet it gaines us here, within our owne breasts, a calme from those stormes that pride, and anger, and revenge, are wont to raise in us. And 3. In respect of the quiet, peaceable living with others, without strife, and debate, without punishments, and executions, that are the portion of the seditious turbulent disobedient spirits. Which is the meaning undoubtedly of the promise in the Psalmist, the *mucke shall inherit the earth*, i.e. shall generally

have the richest portion of the good things of this life; from whence this place in the Gospell being taken, though it may be accommodated to a spirituall fense, by interpreting the earth for the *land of the living*, yet undoubtedly it literally notes the land of Canaan, or Judea, which is oft in the Old and New Testament called the earth; and so then the promise of inheriting the earth, will be all one with that annexed to the fifth commandement, *that thy dayes may be long in the land which the Lord thy God giveth thee*, &c. a prosperous long life here is ordinarily the meeke man's portion, which he, that shall compare and observe the ordinary dispensations of God's providence, shall find to be most remarkably true, especially if compared with the contrary fate of turbulent seditious persons.

S. But if this reward belong to the meeke in this life, what assurance of future felicity can he have, there being no other promise to him here, but that he shall inherit the earth? C. The temporall reward can no wayes deprive him of the eternall; but as the temporall Canaan was to the Jew, a type, and to them that obeyed, a pledge of the eternall, so the earth here a reall inheritance below, and a pawne of another above; and this is the meeke mans advantage above many other duties, a double Canaan is thought little enough for him; the same felicity in a manner attending

tending him, which we beleive of *Adam*, if he had not fallen, a life in paradise, and from thence a transplantation to *heaven*. The like we read of them that part with any thing deere to them for Christ's sake, or in obedience to Christ's command (which I conceive belongs especially to the liberall minded man) he shall have *a hundred fold more in this life, and in the world to come, a everlasting life*; and unless it be here to the meek (or to godlynesse in generall, *I Tim. 4. 8.*) we meet not with any other temporall promise in the new Testament: which may therefore be resolved very well to be parrallel to that other, not only in the hundred fold, or inheritance in this life, but in that other also of another life. Besides, other places of Scripture there are that intimate the future reward of the *meek*, as where it is sayd to be *in the sight of God of great price*; and that *if we learne of Christ to be meeke, we shall finde rest to our souls*; and even here the *blessednesse* in the front, noting present *blessednesse*, cannot rightly do so, if there were no future reward also belonging to it, it being a curse, no blessing, to have our *good things* with *Dives*, or with the Hypocrite our *reward in this life*, and none to expect behinde in another.

S. *What then is the fourth grace?* C. *Hungering and thirsting after righteousness.* S. *What is that?* And L. *what is meant by righteousness?*

C. It

C. It is of two sorts. 1. *Inherent*, & then *Imputed*; the *inherent*, imperfect, proportioned to our state, consisting in the mortifying of sinnes and lusts, and some degrees of holy new life; the *Imputed*, is Christ's righeteousnesse accepted as ours, which is in plain words, the pardon of our sins, and acceptance of our persons in Christ. S. *What is Hungring and Thirsting?* C. You may joyn them both together, and make them one coymmon appetite of both those kinds of righeteousnesse. Or if you please, you may more distinctly set them thus, that *hungring* is an earnest appetite or desire of food, and here in a spirituall fense is apportioned to the first kinde of righeteousnesse, that of God's *sanctifying grace*, which is as it were bread or food to the soule to susteine it from perishing eternally; and so *Hungring after righeteousnesse*, is an eager, impatient, unsatisfyable desire of grace, of sanctity to the soule, and that attended with prayer and importunity to God for the obtaining of it. S. *What is Thirsting after righeteousnesse?* C. *Thirsting* is a desire of some moysture to refresh, and is here apportioned to that second kind of righeteousnesse consisting in *pardon of sinne*, which is the refreshing of the panting soule mortally wounded, and so like the hart in the Psalmist *longing after the water brookes*, to allay the feaver consequent to that wound, to quench the flame

flame of a scorching conscience; and so *Thirsting after righteousness*, is a most earnest desire of pardon, and petitioning of it from God in Christ, and never giving over your importunity, untill he be inclined to have mercy. S. *What present felicity can there be in this Hunger and Thirst?* C. As appetite or stomacke to meat is a signe of health in the body, so is this hunger in the soule, a vitall quality, evidence of some life of grace in the heart, and in that respect matter of *present felicity*; whereas on the other side, the decay of appetite, the no manner of stomach, is a pitteous consumption-signe, and most desperate prognostick; and not caring for grace or pardon, for sanctification or justification, the most mortall desperate condition in the world. S. *What assurance of future happiness attend this Hungring?* C. As much as God's promise of filling can afford. Nay proportionably to the two parts of the appetite, the state of glory is full matter of satisfaction to each; there is there *perfect holynesse* without mixture of infirmity or carnality, answerable to the hungring after *sinerent righteousness*; and there is there *perfect finall pardon & acquittance* from all the guilt and debt of sinne, and so the *Thirst of imputed righteousness* is satisfied also. So that he that hath no other hunger or thirst but these, shall be sure to find satisfaction, which they

they that set their hearts upon carnall worldly objects, *hungring* after wealth and secular greatness, lusts, &c. shall never be able to arrive to, either here or hereafter; such acquisitions being here, if attain'd to, very unsatisfying, the more we have of them, the more we desire to have, and in another world no expectation of ought that shall be agreeable to such desires.

S. What is mercifullnesse? C. Abundance of charity, or goodnessse, or benignity; there being in the Scripture-style two words neare kin to one another, *justice* and *mercifullnesse*, ordinarily going together; but the latter a much higher degree then the former; the first signifying that *legall* charity that both the law of nature and *Moses* require to be performed to our brethren, but the second an abundance or supereminent degree of it; expressions of both which we have *Roms. 5. 7.* under the titles of the *righteous man*, and the *good man*. S. Wherein dash this mercifullnesse expresse it selfe? C. In two sorts of things, especially, 1. Giving, 2. For giving. S. In giving of what? C. Of all sort of things that our abilities and others wants may propose to us: such are, releife to thole that are in distresse, ease to those in paine, almes to poore house-keepers, vindication of honest mens reputation when they are slandered, but above all to mens soules, good counsell, seasonable

able reprootes, encouragement in performing of duty when they are tempted to the contrary, comfort in time of worldly afflictions, but especially of temptation; strengthening in the waies of God, and whatsoever may tend to the good of any man. S. *What meane you by Forgiving?*

C. The not avenging of injuries or contumelies, not suffering their trespasses against men, nay nor sinnes against God to coole or lessen my charity and mercy to them, but loving and compassionating, and shewing all effects of true Christian mercy (such especially as may do them most good) as well to enemies and sinners as freinds. S. *What is the present felicity that attends this grace?* C. I. The present delight of having made another man happy, of rescuing a poore soule wrestling with want &c. from that pressure, to reprise him that was as it were appointed to dye, certainly the most ingenuous pleasure in the world. Secondly the gloriousnesse of so doing; a kinde of Gods-like act; one of the two things which a heathen could say was common to us with God, especially if it be an act of Ghostly mercy, an almes, a dole, a charity to the soule; to rescue a poore sinner dropping into the pit, reeling into hell, by conference, advice, examples of heavenly life, not only to save my selfe, but others also; this is in a manner to pertake of that incomunicable ti-

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tle,

tle of Christ, that of Saviour; such a thing to which (faith Aristotle) as to an heriocke qualis. *it belongs not praise, but pronouncing blessed;* according to that of Saint Paul from our Saviour, it is more blessed to give, then to receive: a blessed thing to give. S. What assurance is there of future blessednesse so such? C. The greatest in the world, from this promise annexed, [they shall obtaine mercy] Gods punishments are mostly answerable to our sinnes, he thinkes good to give us a sight of our transgression by the manner of his inflictions, and so he is also pleased to apportion his rewards to our graces; mercies to the mercifull most peculiarly; by *mercy* meaning, 1. Acts of bounty, liberality, temporall abundance, the portion of the almes-giver, and spirituall abundance of grace, of strength in time of temptation. 2. Mercy in forgiving, pardoning, not imputing our sinnes. Upon which ground it is, that in the forme of prayer which he hath himselfe prescribed us, he annexeth the *forgiving of all trespassers against us*, to our prayer for *forgiveness to our selves*, as the condition without which we may not hope for such forgiveness.

S. What is purity in heart? C. The Heart signifieth the inner man, and especially the practical part, or principle of action. And the purity of that is of two sorts; the first, that which is contrary

trary to *pollution*; the second, that which is contrary to *mixture*; as you know water is said to be *pure*, when it is cleane, and not muddled and defiled; and *wine* is said to be *pure*, when it is not mixt. In the first respect it excludes *carnality*, in the second, *hypocrify*. S. *When may a man be said to be pure in heart, in the first sence?* C. When not onely in the members, or instruments of action, but even in the *heart*, all parts of carnality, or worldliness are mortified. As when we neither are guilty of acts of uncleanenesse, nor consent to uncleane desires; nay feed not so much as the eye with unlawfull objects, or the *heart* with filthy thoughts; and because there be other peices of carnality besides, as strife, faction, sedition, &c. yea and pride, and the consequents of that; all these must be wrought out of the heart, or else we have not attained to this *purity*; but are in the Apostles phrase, *1 Cor. 3.3. still carnall.* And so for worldliness (for earth you know will pollute also) when I not onely keepe my selfe from *acts* of injustice and violence, but from *designes* of oppression, nay from coveting that which is anothers; and so likewise for Satanicall injections, when I give them no manner of entertainment, but reject them, suffer them not to stay upon the soule, and so defile it. S. *When may I be said pure in heart, in the second sence?* C. When I attaine to *sincerity*; when I favour

I favour not my selfe in any knowne sinne ; double not with God ; divide not betweene him and my owne lust, owne ends, owne interests ; betweene God and *Mammon*, God and the praise of men , &c. For this is sure a maine part of the damning sinne of hypocrisy, against which there are so many woes denounced, (not the appearing to others lesse sinfull then we are , for that is not more unpardonable, but lesse damning then open, profest, avowed, scandalous sinning; but) the halting betweene God and *Baall*, the not loving and serving God with all our heart; the admitting other rivals with him into our hearts. S. *But is no man to be thought a good Christian, that hath either carnality, or hypocrisy in him?* C. None that is either carnall, or hypocrite. But the truth is , as long as we live here, and carry this flesh about us , somewhat of carnality there will remaine to be daily purged out; and so also some doublings, some relickes of hypocrisy ; somewhat of my selfe, my owne credit , my owne interests still secretly interposing in my godliest actions ; But these (so they be not suffered to raigne , to be the cheife masters in me, to carry the maine of my actions after them,) may be reconcileable with a good estate; as humane frailties , not walting sinnes.

S. *What is the present felicity that belongs to such?* C. To the first sort of purity belongs, i. That

That contentment that results from having overcome and kept under that unruly beast, the carnall part, and brought it into some termes of obedience to the spirit. 2. The quiet and rest that proceedes from *purity* of heart, contrary to the disquiets and burnings that arise from unmastered lusts. 3. The ease of not serving and rending *the flesh*, to obey it in the lusts thereof. 4. The quiet of conscience, absence from those pangs and gripings, that constantly attend the commission of carnall sinnes. The same may in some measure be affirmed of all the other branches of the first kind of *purity*. And for the second, as it is opposite to *mixture*, or *hypocrity*; the conscience of that is matter of great serenity of minde, of Christian confidence and boldnesse towards God and man; when I have no intricacies, *Maanders*, windings and doublings within me; need not disguises or artifices of deceit; but can venture my selfe naked and bare to Gods eye; with a, *Prove me, O Lord, and try me, search my reines and my heart.* And so to men; feare not the most censorious strict survey, have a treasure of confidence, that I dread not the face of any man; have no paines, no agonies for feare of being deprehended, which the hypocrite is still subject unto.

S. What is the reward apportioned to purity hereafter? C. The *Kissian of God*, which, i, One-

ly the pure are capable of. And 2. which hath no matter of felicity in it, but to such. S. Why are only the pure capable of the sight of God? C. Because God is a Spirit, and cannot be seene by carnall eyes, till they be cleansed and purged, and in a manner spiritualized; which though it be not done throughly till another life, yet purity here, such as this life is capable of, is a most proper preparative to it; and therefore is said to be that, without which no man shall see the Lord; which you know is affirmed of holinesse, Heb. 13. 14. which word in that place signifies the very purity here spoken of. S. Why hath the Vision of God no felicity in it, but to the pure? C. Because a carnall faculty is not pleased with a spirituall object; there must be some agreeableness before pleasure is to be had, and that pleasure necessary to felicity.

S. What is meant by Peace-making? C. The word *Peace-makers* signifies no more then peaceable minded men. The notion of *making*, in Scripture-phrase, belonging to the bent of the soule; as to make *alive*, is to be given to lying, to practice that sinne, to be set upon it. So, to doe, (which is in Greek, to make) *righteousnesse* and *sinne*, I Job. 2. 29. and 3. 4. notes the full bent and inclination of the soule to either of them. So to make *peace* both *hate*, and I. 3. 18. is to have strong hearty affections to *peace*. S. Wherein dost

doth this peaceable affection expresse it selfe? C. In many degrees; some in order to private, some to publieke peace; some to preserve it where it is; some to reduce it, where it is lost. S. What degrees of it in order to private peace? C. 1. A command and victory over ones passions, especially anger and covetousnesse; the former being most apt to disquiet families, the latter neighbourhoods. The angry man will have no peace with his servants, children, nay wife, and parents, any that are within the reach of his ordinary conversation: and the covetous man will contend with any neare him, that have any thing that he covets. 2. Charitable or favourable opinion of all men, and actions, that are capable of candid interpretations. Jealousies in the least societies being the most fatall enemies to peace, & fomentors of the least discontents into the mortalllest feuds & hatreds. 3. An apertnesse & clearenesse of mind, in a freindly debate, with freinds or neighbours, of any actions which have past, subject to misconstruction, without all concealing of grounds of quarrell, not suffering them to broyle within, but discreetly requiring an accompte of all such dubious accidents of those who are concerned in them. 4. The resolving against contentions, and litigations in law as much as is possible; being rather content to suffer any ordinary losse, than to be engaged in it;

and in greater matters referring it to arbitrement of honest neighbours, then to bring it to suit. 5. Expressing a dislike to flatterers, whisperers, and backbiters, and never suffering our affections to be altered by any such. By these you will guesse of other degrees also.

S. *What is order to publicke peace?* C. 1. Contentment in our present station, and never fastening our ambition and covetise on any thing which will not easily be attained without some publicke change or innovation. 2. Willing obedience to the present government of Church and State. 3. Patience of the crosse, or preparation for that patience, and resolving never to move a State, to get my selfe from under any pressure. 4. Resolving on the truth of that sacred dictate, that the faults and infirmities of Governours are by God permitted for the punishment of the people; and that consequently they are to be look't on not in a direct line onely or chiefly, to censure them; but in order to reflexion on our selves, to observe what in our selves hath so provoked God to punish us. 5. The not thinking our owne opinions in religion (such as are not of faith) of such importance, as either to deny salvation, or communion to any that differ from us. 6. Modesty and calmenesse in disputing. 7. Not affixing holinesse to opinions, or thinking them the best men that are most of our persuasions.

ons. 8. The not defining too many things in religion. And many others you will judge of by these.

S. *What to preserve it where it is?* C. 1. Valuing of it according to it's true estimation, as that which is in the eyes of men very amiable, and *in the sight of God of great price.* 2. Considering how insensibly it may be lost, and with how great difficulty recovered againe, and how neare a hell this life is without it. 3. Prudent watching over it, and over those that are enemies to peace. 4. Not being easily provoked, but overcoming strife with mildnesse, or kindnesse, *the soft answer, &c., and overcoming evill with good.*

5. Praying constantly to God the Author of peace for the continuance of this beloved creature of his among us. S. *What to recover it when it is lost?* C. 1. Humbling our soules, amending our lives, searching out those peculiar reigning sinnes that have made this blessing too good for us to enjoy. Making our peace with God first. 2. Examining what I have contributed toward the removing of it, whom I have slandered, &c. and repairing what I have thus done by confession & satisfaction 3. By incessant prayer to God fetching it backe againe. S. *What is the present felicity that belongs to such?* C. 1. The present rest and peace, the greatest of all worldly pleasures, and which is, as health in the body, the foundation

K 3

of all other superstructures of temporall joy. 2. The conscience of the charitable offices done to all others by this meanes. 3. The honour of being like God in it, who is the *God of Peace*, and like *Christ* who came on this errant to this earth of ours, *to make peace between the greatest enimies, his father and the poor sinner-soule*. S. *What is the reward apportioned to peaceableness hereafter?* C. 1. God's acknowledgment of us, as of those that are like him. 2. Pardon of sinnes, and eternall rest, and peace hereafter. S. *To whom doth the last Beatiude belong?* C. To those, 1. That are persecuted for righteousness sake. 2. That are reviled falsely for *Christ's sake*. S. *How doe these differ one from the other?* C. Onely as a more generall word, and a more speciaill. *Persecution* signifies properly and strictly, being pursued, and driven, and hunted, as noxious beasts are wont, but in common use noteth what ever calamity or affliction the malice or tyranny of others can lay on us ; and *Revileing* is one speciaill kind of it, which is most frequently the true Christian's lot. Because 1. Those that have no strength or power to inflict other injuries, have yet these weapons of their malice alwaies in readinesse. 2. Because they who are not good Christians themselves, doe in their owne defence thinke themselves obliged to defame those that are ; their good actions being, when they are silent, so re-

*Bartholomew*

proachfull

proachfull to them , made to reprove their thoughts , *Wised.* 2. 14. And so they by their tongues to revenge themselves upon them ; to redeeme their reputation by that meanes. S. But what is meant by the phrases, [for righteousness sake] and [falsely for my sake] C. Those words conteine a restraint or limitation of the subject, to this purpose ; that the *Blessing* belongs not to those indefinitely that are persecuted and reviled ; for many may thus justly suffer, as *thieves, as murtherers, evill-doers, busy-bodies,* & *Pet. 4. 15.* And little joy or blessednesse in that ; but to those peculiarly that are true Christians; Either 1. For some good action wherein their Christianity and the testimony of a good conscience is concerned ; as when men are reviled or persecuted, because they will not either totally forlacke, and apostatize from Christ, or in any particular occurrent offend against him: Or when some such Christian performance brings this consequent persecution, or reproach upon them. Or 2. For some indifferent sinlesse action ; which though it be not done in necessary obedience to Christ, yet bringing unjust persecution or reviling falsly upon them, may (though in an inferiour degree,) belong to this matter. And in that case be thought to be permitted by our wise and good God, &c. disposed or ordered by him for our *Blessing*, i.e. for the

benefit of us as Christians; either as a chaste-  
ment of our other sinnes, that we may not be  
condemned with the world; or as a meanes of  
tryall whether we will beare it patiently and  
Christianly. S. *Wherein doth the present felicity of those consist?* C. 1. In having our evill  
things in this life, that so all our good things, our  
reward, may remaine on arreare, unpaid till ano-  
ther life. 2. In the honour and dignity of suf-  
fering for Christ's sake. 3. In conformity with  
the ancient Prophets and Champions of God in  
all ages. 4. In the comfort that proceeds from  
this evidence and demonstration of our being  
true Christians, for that is the meaning of [yours  
is the Kingdome of Heaven.] i.e. the state of  
Christians, or the true Christian state. It being  
a Christian aphorisme, that *God chastens every Sonne.* Heb. 12.7. and that the good things, that  
are made good to Christians here, shall be with  
persecutions, Mar. 10. 30. 5. In this pledge  
of Gods favour to us, in that we are thought  
worthy to suffer shame for his name. 6. In the  
assurance of a greater reward hereafter, propor-  
tioned to our sufferings here. S. *What is the  
reward hereafter apportioned to this?* C. A great-  
er degree of glory in heaven.

S. You told mes, at your entring on the Bea-  
titudes, that I mas no farther to beleive my selfe  
a Christian, then I shoule finde all and every of  
these

these graces in me to which these beatitudes are prefixt; that I can without difficulty acknowledge for all the former, and resolve I am no farther a Christian, then I am poore in spirit, mourning, meeke, hungring and thirsting after righteousness, mercifull, pure in heart, and peaceable; but the last stickes with me, and I cannot so easily assent to that, that I cannot be a Christian unless I be persecuted and reviled. I pray cleare that difficulty to mee? C. I shall, by saying these foure things to you. 1. That though to be persecuted is no duty of ours, yet, 1. To beare it patiently, and 2. Rejoyce in it when it befalls us, and 3. That it be for righteousnesse sake, when it is our duty required of all Christians. 2. The very being persecuted, though it be not a duty againe, is yet a marke and character of a Christian; and the Scripture doth seeme to affirme, that no good Christian shall ever be without his part in it. *Heb. 12. 6. &c.* And it will be hard for any to find out one holy man that hath passed through his whole life without this portion. 3. If it shall not be so generall a rule as to be capable of no exception, but some good Christians be found, which are not persecuted, yet still the preparation of minde for this industance, is necessary to every Christian. 4. The being persecuted shall contribute much to the increate of our glory, and so may still be said necessary.

cessary respectively (though it should not be affirmed absolutely) to the attaining of that degree of glory: and therefore this is placed after all the rest, as a meanes of perfecting & consummating the Christian, that as the former seaven are necessary to the attaining a crowne at all, so this to the having so rich a crowne, or so many gemmes in it.

S. Is there any thing now which from the Order of these Beatitudes you would thinke fit to teach mee? C. Yes, especially two things. 1. That the grace first named is a generall principall grace, which is the foundation of all the rest. Where that is once seated and planted, all the rest will more easily and more happily follow. *Humility* is the seed-plat of all, and from thence it is most proper to proceed, 1. To *mourning* or sorrow for sinne; the *humble* heart is a melting heart. 2. To *meekenesse* and quietnesse of spirit; the *humble* heart is the next degree to that already. 3. To *hungring* and *thirsting* after *righteousnesse*; the *humble* heart will most impatiently desire both pardon of siane (that first kinde of *righteousnesse*) and grace, to *sanctify*, (that second kinde of *righteousnesse*.) 4. To *mercifullnesse*; the *humble* heart will be most ready to give and forgive, 5. To *puriety of heart*; the *humble* heart is most unreconcileable with all filthinesse both of the flesh and spirit: but especially

specially the latter, of which pride, a cheife particular, is the direct contrary to humility. 6. To *peaceableness*, contention being generally the effect of pride. 7. To *persecution and reviling*; humility 1. being apt to tempt the proud worldlings to revile and persecute. 2. being sure to worke patience of them in the Christian.

S. What is the second thing that from the Order you observe. C. The interchangeable mixture of these graces; one toward God, and another toward man: thus interweaved, that the first respects God, the next man; the next God againe, and so forward till it comes to the last, which respects God againe. For having told you, that the first is a generall fundamentall grace, as the head to all the rest, it followes that the second, that of *mourning*, must be the first particular, which being fastened particularly on sinne, respecteth God, against whom we have sinned: then next to that, *weakenesse* respecteth our neighbour especially; and 3. *hungring and thirsting after righteousness*, (which is all to be had from God) respecteth God. *Mercifullnesse* againe respecteth man. *Purity in heart*, God; *Peaceableness*, man; and lastly *persecution for righteousness sake*, and patience of it, as comming from a consideration and beleife of Gods provident disposall of all things, respecteth

eth God againe. So that you see the first and the last respecteth our duty toward God , who is *Alpha* and *Omega*, the first and the last; and those betweene, divided betweene our neighbour and God. That so we may resolve, that to God belongs the cheife, and first, and last of our love and obedience, yet so as not to exclude but require also in its subordination our care of duty and love toward man also; one intermixing lovingly and freindly with the other, and neither performed, as it ought, if the other be neglected.

S. I conceive you have now concluded the explication of the first part of this Sermon. God give me grace to lay all the severalls to heart.

S 2. What is the summe of the second branch or Section in it ? C. It consists of the foure next verses, to wit v. 13. 14. 15. 16. and the summe

Christi. of them is, the necessity that the graces and virtues of Disciples, or Christians, should be evident ans must be and exemplary to others also, i.e. to all heathens exemplar. and sinners, and all indefinitely which may be attracted by such example. This is enforced by

foure resemblances, 1. Of salt, which as long as it is salt, hath a quality of seasoning of other things, to which it is applyed. 2. Of the Sun, that is apt to illuminate the darke world. 3. Of a City on a hill, which is conspicuous. 4. Of a candle set in a candlestick, which giveth light to all

all that are in the house. By all which he expresses, that those graces are not to be accounted Christian, which either 1. do not bring forth fruits, & so remaine but dull habits, uselesse possessions; Or, 2. that are not made exemplary to others. S. But sure all this belongs to Ministers and men in eminent place onely; they are the salt of the earth and light of the world, not every private Christian? C. Yes, every private Christian; for such are the Disciples to which Christ here speakes, the same auditors to every part of the Sermon, and so the duty of exemplary lives in some measure required of every of them, who before were bound to be mecke or peaceable &c. i. e. (as 'tis apparent v. 1.) all those that are entred into the Schoole of Christ: not only Apostles (whose successors Ministers are) for as yet there were none such, the (Apostleship and sending abroad to preach with a commission to that purpose, beginning together, both after this. c. 10. 1.) but, I say, all Disciples, that is, all Christians, that undertake to follow Christ, and expect any good by him. S. What then is the meaning of this necessity, that the Christians graces must be evident and exemplary? C. 'Tis this. 1. That a Christian must not content himselfe in doing what Christ commands, but must also dispose his actions so as may most tend to Gods honour, which consists in bringing in many

ny disciples unto him, and which ought to be as pretious to a Christian as the salvation of his soule. 2. That he ought to labour the conversion of others (in charity to them) the extensing not inclosing of God's Kingdome. S. *This doctrine is cleare, and therefore I will detaine you no longer on this section.*

S 3. *What is the summe of the next Section which consiste of fourre verses more. 17. 18. 19. 20?* C. Christ It is in breife the attestation of two great Christian truths. S. *What is the first of them?* C. did not abolish That Christianity is not contrary to the lawes by which mankind had formerly beeene obliged, is not destructive of them; Christ now commands nothing that the naturall or morall law had forbidden, or forbids nothing that that had commanded: this is affirmed in three formes in this section. First, v. 17. *he came not to destroy the law and the Prophets, i. e. the doctrine designed and taught by them;* and it would be a very dangerous error, very noxious to practice, to thinke he did, *shinke not &c.* Secondly, v. 18. He affirmes with an asseveration, that the least letter or title of the law, shall not be destroyed, *i. e. loose its obligingnesse, (till all be fulfilled, we sayntau. read, it is) till all things be done, i.e. till the world be at an end, or (which is the same at the beginning of the verse, though in other words) till heaven and earth, i.e. this present world, passe away.*

away, or is dissolved. 3<sup>v</sup>. v. 19. He pronounces clearely, that he that affirmes any the least commandement of the law to be now out-dated, that not onely breakes them himselfe, but teaches others that they are not obliged to keepe them, he shall be called the *least in the Kingdome of Heaven*, i. e. shall not be accounted a Christian; for so the Kingdom of heaven frequently signifies in the Scripture.

S. *What is the second thing?* C. That Christ hath perfected the law, and set it higher, then any the most studied Doctor did thinke himselfe obliged by it formerly. And this is affirmed here also by two phrases; First, v. 17. *I came not to*

*destroy the law, but to perfect it.* The Greeke word which we render [perfect] is answerable

to an Hebrew, which signifies not onely to perfarm, but to perfect; to fill up, as well as to fullfill; and so is rendred sometimes by one, and sometimes by other. And the Greeke it selfe is

so used in like manner, When it referres to a word or a prophecy, then 'tis to performe, to full-

fill. a Chron. 36. 22. & Mac. 3. 53. In other ca-

ses 'tis to fill up, to compleate, to perfect, Ecel. 33.

16. &c 39. 12. & 2 Chron. 24:10. And that 'tis

so in this place, may appeare by the antient Greeke fathers, which exprefse it by two simili-

tudes. 1. Of a vessell that had some water in it before, but now is filled up to the brim. 2. Of a

picture

But per-  
fect the  
Law.

כְּלִין  
τελέω  
τελετ-  
�ו.

picture that is first drawne rudely, the limbs one  
oxaga-ly, and lineaments, with a cole, or the like. But  
pia. when the hand of the Painter comes to draw it  
Zwaga- in colours to the life ; then 'tis said to be filled  
phos. up. 2. That except your righeteousnesse, i. e. Chri-  
stian actions and performances, exceed the righ-  
teousnesse of the Scribes and Pharisees, i. e. goe  
higher, than that strictest test of the Jewes, the  
Doctors among them, thought themselves obli-  
ged to , or taught others that they were , they  
shall not passe for Christians here, or prove Saints  
hereafter. In which words sure he doth not  
pitch on the name of Scribes and Pharisees pe-  
culiarly, as those that were the greatest evacua-  
tors of the law by their owne hypocriticall pra-  
ctices or false glosses in some particulars; but the  
Pharisees as the most exact sectamong the Jewes,  
**A&T. 26. 5.** and the Scribes, as the Doctors of  
the law, and those that knew better what be-  
longed to it then other men ; and both together  
those that sat in Moses chaire, and taught there  
truly though they practiced not, [they say, but  
doe not]) the doctrine of the Mosaicall law in  
that manner, as others were obliged to performe  
it, **Mat. 23. 2.** This same truth is also farther  
proved in the remainder of this Chapter, by in-  
duction of severall particulars of the law, first  
barely set downe by Christ . and then with  
Christ's improvement added to them, in this  
forme

forme of Speeche, but I say unto you. And though this be no new doctrine, but affirmed distinctly by most of the *ancient*, especially the *Greeke writers*, before Saint ~~Augustines~~ time; and thus farre acknowledged by all parts, that Christ required more of his Disciples, i.e. of Christians now, then the Jewes by any cleare revelation had beeene convinced to be necessary before, (which is in effect as much as I shall desire to have granted) Yet I have thought good to confirme it yet farther to you, (because it is the foundation of a great weighty superstructure) by two things. 1. By one other remarkeable place of Scripture. 2. By some reasons which the Fathers have given for the doing of it. S. *What is that remarkeable place of Scripture?* C. In the first Epistle of Saint John, c. 1. prefaced and brought in with more magnificent ceremony, then any one passage of Scripture. *That which was in the beginning, &c. v. 1. That which we have seene and heard, &c. v. 3. and These things write we, v. 4. This then is the message, &c. v. 5.* all which are remarkeable characters set upon that which followes, shewing it to be the summe of the whole Gospell, or doctrine of Christ; and 'tis this, [*That God is light, and in him is no darke- nesse at all,*] v. 5. Which words so usher'd in, you will easily beleive have somewhat more in them, then at the first found, taken alone they

would seeme to have, and this sure it is ; that now under the Gospell, Christ this light appeares without any mixture of darkenesse. Light is the state & doctrine of Christianity ; darkenesse, of sinne, and imperfection , and such as was before among Jewes and Heathens, (which is referred to by the phrase , *If we walke in darkness*, v. 6. i. e. live like Jewes or Heathens) and therefore to be light , without all mixture of darkenesse , is to be perfect without all mixture of imperfection ; which you will not thinke fit to affirme of God, (or Christ under the Gospell) in respect to himself (for that were to conceive, that he had not beeene so before) but in respect of his Law and Commandements ; that they had before some mixture of imperfection , but now have none ; had before some vacuities in them, which now are filled up by Christ.

S. What reasons doe the fathers give for this?

C. These especially ; Because 1. Christ under the Gospell gives either higher or plainer promises, then he did before ; the promises of eternall life are now as cleare, as those of a temporall Canaan had beeene before to the Jewes. 2. Because he gives more grace now to performe them, then before he had done. The law given by Moses was a carnall law, i. e. weake, unaccompanied with strength to performe what it requires ; but the Gospell of Christ is the administration

nistration of the spirit, i. e. A meanes to administer the spirit to our hearts, to enable to doe what he commands to doe; and then (as the Father said) *Lord give me strength to doe what thou commandest, and command what thou listest.* S. If this be true that Christ now requires more then under nature or Moses had beene formerly required, at least fully revealed to be required, How then is our Christian burthen lighter, then the Jewish formerly was? In these things it is heavier rather? C. It is made lighter by Christ in taking off that unprofitable burthen of ceremonies, that had nothing good in them, and yet were formerly laid on the Jewes: lighter againe in respect of the damning power of every least sinne or breach under the first Covenant, which to the penitent beleiver is taken away in the second. Which two things being supposed, the adding of these perfections to the law, (which are all of things gainefull and profitable, and before (even by those that were not, or thought themselves not obliged by them) acknowledged to be more excellent, and more honourable then the other) will not in any reason be counted the increase of a burthen, (for no man will be thought oppressed by that he gaines by) but the gainefull yoke will be a light one, though it be a yoke, *Matth. 11. 30.* And as long as he gives strength, his Commandements, what

ever they are, cannot be greivous. S. But sure it were not difficult to find in the old Testament, the same or equivalent commands to every of those that follow here, how then can Christ be said to have improved them? C. Some glimmerings perhaps of this light there were before, as Gospel under the Law: But these either, 1. not universallly commanded to all under threat of eternall punishment, but only recommended to them that will do that which is best, and so see good daies, &c. Or 2. not so expresly revealed to them, so that they might know themselves thus obliged. And yet if any will contend and shew as universall plaine obligeing precepts there as here, I shall be glad to see them, and not contend with him: So he will bring the Jewes up to us, and not us downe to the Jewes, the onely danger, which I have all this while used all this diligence to prevent.

S. One question more I shall trouble you with in this matter, whether these superadditions of Christ in the rest of the chapter, may not be resolved to be only Counsels of perfection, which to do, is to do better; and not Commands, which not do to is a sin? C. The following superadditions are all commands, and not counsels only; Christ saying this now in the same manner, as Moses did that other before; Christ in a mount, as he in a mount; his saying [*I say unto you*] a forme of command,

as that phrase [*God spake these words and said*] a form of it, *Ex. 20.* and the breach of these new sayings threatened with judgement, and hell fire, and imprisonment irreversible, and casting into hell &c. in the ensuing words. All which signifie them sinnes, which must be accounted for sadly by a Christian, and not only faylings of perfection. S. How many sorts of these new commandements are there in this ensuing chapter?

C. Six, 1. Concerning Killing, 2. Adultery, 3. Divorce, 4. Perjury, 5. Retaliation, 6. Loving of Neighbours. In each of which Christ, to shew that he came not to destroy, but to fill up or perfect the law, first rehearses the old law and thereby confirmes it, and then annexeth his new law to it.

S. That we may proceed to this matter, I must first desire you to tell me what is meant by this phrase in the front of the first of these, [*Ye have heard that it was said by them of old time*?]

C. [*Ye have heard*] signifies you have beeene taught, and that out of the word of God, or booke of Moses; [*said by them of old time*] seemes to be ill translated, and therefore is mend-ed in the margents of our Bibles [*To them*] i.e. to the *Jewes* your ancestors: And that this is a denotation of the law of the Decalogue, given to them *Exod. 20.* you will have little reason to doubt, if you observe that the three severalls

S 4.

to which these words are prefixt, (being omitted in the rest, in some part) are three distinct commandements of the Decalogue, *thou shalt not kill, thou shalt not commit adultery, thou shalt not forsweare thy selfe, or take God's name in vaine,* (as anon you shall see.) As for the other three of *divorce, of retaliation, of loving neighbours and hating enemies,* which have not that entire forme or phrase prefixt, but some other different from it, they are not commands of the law, but permissions, or indulgences allowed the Jewes, but now retrencht, and denied Christians.

S. The first of these being the sixth of the law,  
§ 5. I must first desire you to explaine unto me, and  
Of killing, tell me what was forbidden by it under the law.

C. The first and principall thing is the shedding of man's bloud, by way of killing; taking away his life, God only, who gave us life, having power to take it away againe. S. What then is the Magistrate's taking away the life of a capitall offender? Is not that forbidden by that law?

C. God having sole power over the life of man, may without doubt take it away by what way he pleaseth, either immediately by himselfe, or by any man, whom he appoints to execute his will: Thus you know might Abraham kill his sonne when God bid him; because though Abraham had not power over his son's life, yet God had; and

and his bidding *Abraham* kill him, is not any thing contrary to this law, which only forbids man to do it, but doth not forbid God. In the like manner, God having *Gen. 9. 6.* commanded the *murtherers bloud to be shed by man*, and thereby enstated the power of the sword on the Supreme Magistrate, (who, by whomsoever he is chosen to be Magistrate, by God, or the people, hath that power of the sword given him immediately from God, the people having not singly this power over their owne lives, and therefore not able to give it any other) not only permits him and makes it lawfull for him thus to punish malefactors, but commands and requires him so to do, as his *minister to execute wrath.* *Rom. 13.* and so the word [*Thou*] in the Commandement is the man of himselfe, without power or commission from God. Which yet he that hath it must exercise justly, according to the lawes of God and man, or else he breakes the commandement also; this commission being not given to him absolutely and arbitrarily to use as he list: but according to defined rules in the Scripture [*he that sheddeth mans bloud, &c.*] (which was given not to the Jewes, but to all the sonnes of *Noab*) and according to the lawes of every nation, which being made by the whole body of the nation, or all the States in it joynly, are referr'd to some su-

preme power, either one, or more, to execute; who consequently is invested from heaven with authority to doe it.

S. *May not a man in any case kill himself? C.* He may not; having no more power over his owne life, then any other mans; and how gainfull soever death may seeme to any, yet is he to submit to Gods providence, and to waite, though it be in the most miserable, painfull, wearisome life, till God please to give him manumission. S. *What is to be said of Sampson, who killed so many by pulling away the pillars, and involved himselfe in the same destruction? C.* He was a Judge in Israel; and such in those daies, (and particularly him) did God ordinarily move by his spirit to doe some extraordinary things; and it is to be imagined, that God incited him to do this; or if he did not, he were not not be excused in it. S. *What is to be said of those that rather then they would offer to Idolls in the Primitive Church, did kill themselves, and remaine still upon record for Martyrs? C.* If the same could be affirmed of them which was of Sampson, that God incited them to doe this, they should by this be justified also; but having under the Gospell no authority to justifie such pretence of divine inclination, it will be safest to affirme, that this was a fault in them, which their love of God and feare that they should be polluted by Idolls was the

the cause of ; and so, though it might as a frailty be pardoned by God's mercy in Christ ; yet sure this killing themselves was not it that made them Martyrs, but that great love of God , and resolving against idolatrous worship; which testified it selfe in that killing themselves for that cause ; This it was that made them passe for Martyrs, and that other incident fault of theirs, was not in that case thought so great, as to divest or robbe them of that honour.

S. *What is meant by that which followes the mention of the Old Commandement in this place?* [Who soever shall kill shall be in danger of judgment.] C. The word rendred [the judgment] signifies a Court of Judicature, or Assizes of Judges, who sat in the gates of every City, and had cognizance of all greater causes, and particularly of that of *Homicides*, Deut. 16. 18. The number of these Judges was ordinarily twenty three. And so though it be not annext, Exod. 20. to that Commandement, yet from the body of the Mosaicke Law, Christ concludes, that against killing the sentence of death by the sword (for that was the punishment peculiar to that Court) was to be expected. S. *But was nothing else forbidden in the law by that Commandement, but killing?* C. That was the prime especiall matter of it, but by way of reduction other things which are preparatory to this, or offences of this nature, but of a lower

a lower degree. As 1. Mutilating or maiming any mans body. 2. Wounding him, which may possibly endanger his life. 3. Entring into, or accepting, or offering of *Duells*, wherein I may kill or be killed, in which case, which soever it prove, I am guilty of murther. Nay if by the equality of fortune both come safely off, yet the voluntary putting my selfe on that hazard, is guilt enough for a whole ages repentance, and humiliation; to consider what had become of me, if without repentance, I had thus falne a murtherer of my selfe and my fellow Christian also. S. *May no injury or affront be accounted sufficient to provoke me to offer, or challenge to a Duell?* C. None imaginable; for that injury, what ever it is, if it be a reall one, of a considerable nature, will be capable of legall satisfaction; and that must content me; private revenge being wholly prohibited by Christ. Or if it be such, that the law allowes no satisfaction for, that is an argument that it is light and unconsiderable; and then sure the life of another man, and the danger of my owne will be an unproportionable satisfaction for it. S. *Well, but if another send me a Challenge, may not I accept of it? especially when I shall be defamed for a Coward if I doe not?* C. Certainly I may not; the law of killing restraines me. And for that excuse of Honour, it is First, most unreasonable that the obedience to God

Gods commands should be an infamous thing. And then 3. If so impious a custome hath prevailed , I must yet resolve to part with reputation , or any thing, rather then with my obedience to God.Nay 3. You may observe, that there are two sorts of cowardize, much differing the one from another ; the one proceeding from feare of being beaten, or killed ; the second from fear of hurting or killing another. The most valiant despiser of dangers may be allowed to have a great deale of the second of this, and will certainly have as much of it, as he hathe either of good nature, or religion ; and that will restraine Duells as much as the other. And might this but passe, as sure it deserves, for a creditable thing, the feare of the other kind of discredit would worke little upon us. For the world is now generally grown so wise , that a man may , without any dishonour, feare being killed or hurt; and even to run away from such dangers, being very imminent, is creditable enough. The unluckinesse of it is, that the other honest kinde of feare, that of hurting or killing another, is become the onely infamous thing, the onely cowardize that is counted of. For the removing of which, you may observe, 4. That in a reasonable estimation of things, he that for the preserving of his reputation shall venture to disobey God , is sure the greatest coward in the world ; he is more fearefull

full of disgrace and ignominy in the world, then any pious man is of violating the lawes of naturall reason, of offending God, or of incurring the flames of eternall Hell. S. But what am I to doe in case of Challenge offered to me? C. 1. In conscience toward God, to deny it, what ever the consequents may be. 2. To offer a full satisfaction for any, either reall or supposed injury done by me, which hath first provoked the challenger. 3. As prudently as I can to signify (and by my actions testify the truth of that) that it is not the feare of dying, but of killing, not cowardize, but duty, which restraines me from this forbidden way of satisfying his desire. S. But what if all this will not satisfy him, but he will still thirst my bloud, and accept of no other allay, but assault me, and force me either to deliver up my owne life, or try the uncertainty of a Duell? C. The utmost that in this extreme case can be lawfull, I shall define to you, by this example which I have met with. Two persons of quality meeting in a publicke place, the one passed an affront upon the other; the other bare it patiently in that presence, but after sent him a challenge; he sent him a returne of acknowledgment of his fault, and readinesse to give him any satisfaction that should else be thought on to wipe off the injury; the other will not accept any other; he keepes his chamber, and for a long time useth all care

care not to meet him in any place which would be seasonable for fighting, and still offers tender of satisfaction. At length it falls out they meet in a place where this could not be avoided. The challenger sets upon him, he drawes in his owne defence, wound's him lightly, having done so, desires againe that this may end the quarrell, or offers any other satisfaction; the challenger will not consent, assaults againe, is killed; and so the Tragedy concluded with the cheife Actors life. That the surviver did any thing unlawfull in all this, all circumstances considered, I cannot affirme; no man being bound to spare that other mans life, which he cannot spare without parting with his owne. I conceive this may satisfie the utmost of your scruples in this matter, if I tell you, that this case taken with all the circumstances, is the only one I can give you wherein one of the two Duellers may be innocent. And you will be apt to deceive your selfe, if you seeke to finde out other cases, and thinke to justifie them by this.

S. But is there nothing else reducible to the prohibition of murther? C. Yes, 4. Oppression of the poore, and not giving those that are in extreme distresse, according to that of the sonne of Eirach; *The poore mans bread* (either that which he hath, or that which in extreme want he craves of thee) *is his life*, and he that deprives him of it

*is a murtherer.* S. The beginnings of this sinne in the heart , not yet breaking forth into action; as malice, hatred, meditating of revenge, wishing mischeife, cursing, &c. All these are reducible to this Commandement, as it was given in the law. S. *Is there yet any thing else thus reducible?* C. One thing more there is , and that is, *Warre*, the consideration of which is full of great difficulties. For though all unjust warre be simply forbidden under this sixth command of the law, and it be evident enough, that some warres are unjust , as that of Subjects against the supreme power or Magistrate in any state, that of one Prince or nation invading another for the enlarging of their dominion or territories,&c. And though indeed there be but few warres but sinne against this Commandement , and in those few that doe not , yet there be many actors in them, auxiliaries , stipendiaries , &c. which have no lawfull calling to take part in that trade of killing men, (for so onely have they that doe it in obedience to their lawfull Magistrate) yet still it is apparent , that some warre is lawfull ; as that which hath had Gods expresse command ; and that which is for the repressing of seditions and rebellions ; and betwixt nation and nation, for the just defence of themselves, and the repelling of violence. But this last head of warres being that wherein the greatest difficulties lye, will not

not be so proper for this place, as for another which we shall meet with, that of not resisting of evill, v. 39. And therefore to that place we shall referre it; as also that of private warre in case of assault. S. I shall then count of that debt, and not require payment till that time cometh: but proceed to demand,

What Christ hath added to this letter of the Mo-saick law thus explained? C. It is clearely answered in these words, [But I say unto you, that whosoever is angry with his brother without a cause] &c. to the end of that verse. Wherein there be three things forbidden by Christ. 1. *Causelesse or immoderate anger*, going no farther then the breast. 2. The breaking out of this anger into the tongue, but somewhat moderately: [*Whosoever shall say Racha.*] 3. A more violent railing, or assaulting him with that sword of the tongue that anger hath unsheathed. [*Whosoever shall say thou foole.*] S. What doe you meane by the first of these? C. That anger which is either without any, or upon light cause; or, being upon any the justest and weightiest cause, exceeds the degree and proportion due to it; and this againe in either kind aggravated by the duration and continuance of it. And the Greeke word here used is a denotation of every of these. S. For the understanding of this, I desire first to know whether any anger be just or no, in respect of the cause?

cause? and if so, what? C. Saint Pauls advice of being angry and not sinning , though it referre there peculiarly to the not continuing or enduring of wrath, [Let not the Sunne goe downe in thy wrath] doth yet imply, that some wrath may be lawfull in respect of the cause; for otherwise the non-continuance of it would not justify it from sinne. The most justifiable causes of anger are, 1. When it proceeds from sorrow that God is provoked; anger conceived for Gods sake, *Mark. 3. 5.* without reflexion on our selves. 2. When for virtues sake; to see that neglected, despised, and the rules of it violated. 3. When for other mens sake ; still without reflexion on our selves or any interest of ours. And each of these not in light triviall matters neither , but in matters of weight ; and so the causelesse anger is that which rises upon slight or no causes , or those wherein our owne interests are concerned; Which though they may be causes, are not justifiable causes of anger in us. S. Having this direction from you to understand causelesse anger, I shall easily answer my selfe for the other two circumstances which make it fit for Christ to prohibit it. As 1. When 'tis immoderate and exceeds the degree and proportion due to it , which I confess may be done even when the cause is just. And 2. When it continues beyond the length of a transient passion ; when, as the Apostle saith, the Sunne

"permitted to goe downe upon our wrath. But I pray what is meant by that phrase which is by Christ here repeated, and againe applyed to this causelesse anger, as before to killing, [shall be in danger of the judgment] sure 'tis not that he thinkes it fit, that every Christian that thus offendes should be put to death, as even now you interpreted those words? C. The meaning is, that the wrathfull man in another world shall be subject to punishment as the homicide here, i.e. that wrathfullnesse being so contrary to that meekeenesse, patience, humility required now by Christ, and being, as *Solomon* intimates, an effect of pride and hawtinesse, is to be counted of as an Un-  
Christian sinne; which unlesse it be mortified here by the grace of Christ, will cost us deare in another world; though not so deare as the second and third mentioned in this verse. The punishment in that court of judicature being the sword, or beheading; which, though it be heavy enough, is not yet so great as the two other which are after named.

S. This of causelesse anger being thus clearly forbidden by Christ, and yet that that even good Christians are so subject to fall into; what means will you direct me to, to mortify or subdue it? C. I. A conviction of the danger and sinne of it; not flattering our selves that either 'tis no sinne, or such as with our ordinary fraikies shall haye it's M. pardon

Prov. 21.  
24.

pardon of course. But 1. Such as is here under a heavy penalty particularly denounced against by Christ. And 2. is so opposite to those graces of humility, meekenesse, patience, peaceablenesse, bearing with one another, and forgiving one another, &c. and required so strictly by Christ of his Disciples, i.e. all Christians followers of him. 3. A consideration of the unreasonableness of that sinne, which is, 1. Unjust, being cautelesse, or immoderate. 2. So much against what I would have done to me either by my brother, (it being a very painfull uneasie thing to be under anothers wrath, especially when ill words or blowes are joined with it; and that that no body would be under, if he could helpe) or by God himselfe (whom I so oft displease, and would be so sorry if he should be wrath with me, even when justly he might. 3. The labouring against that bitter roote of pride in my heart, of which this is so necessary infallible an attendant. 4. The reflexion upon my selfe, if t'were possible, in time of that passion, or else immediately after, when I come to my selfe againe out of that drunkennesse of soule, and considering how ill-favoured a hatefull thing it is; how like a tyger, a bear, or any the furiousest beast rather then a man, it makes me; what a deforming us, putting us out of all that posture of civility, that is our sobriety we choose to appear in. Yea and what a painfull

painefull agony it was when I was under it, 5. To consider how at such time we are out of our owne power, apt to fall into those oathes, acts of furies, indiscretions, revealing of secrets, disadvantageous expressions, &c. in a few such minutes, which a whole age of repentance will not repaire againe. 6. A sober vow or resolution never to permit my selfe to fall into so inconvenient and dangerous a sinne; that when I finde it a coming upon me, I may restraine it by remembraunce, this was it that I thought fit to vow against. 7. A watching over my selfe continually, that I be not taken unawares. 8. Absteining carefully from the least indulgence to any beginnings of it; it being easier to keepe from any first degree of it, then yeilding to that, to restraine the farther degrees. 9. Avoiding temptations and provocations as much as I can; and so the company of those who are subject to that sinne. 10. Labouring with God in prayer for grace to mortify this in me. 11. Diverting in time of temptation, with some particular repeated ejaculations to God, to suppress at that time any such exorbitant affection in me. Many other conduicible meanes you will be able to suggest to your selfe.

Q. What is the second thing here forbidden? C. Saying to his brother, Racha, ] i. e. When anger breakes out into consumelious speeches; such are

the calling him empty, despicable, witlesse fellow; for the word *Racha*, is an Hebrew word, and signifies *vaine* or *empty*. This, though not the highest kinde of contumely, is yet greater then the former, and therefore is here expressed by the punishment apportioned to it, greater then the former; as much as stoning is a sorer death then beheading; for that is the meaning of [he shall be in danger of the Councell.] the Councell signifying the *Sanhedrin*, or the Supreme and great Senate where the ordinary punishment was stoning. And so the meaning is, this is a greater sinne, and so to expect a greater punishment then the former. S. What is the third thing forbidden here? C. Saying thou foole] i.e. when wrath breakes out into more virulent railings, all sorts of which are here intimated by this one word; and this being a greater sinne or aggravation of causelesse anger then the former, is here described by the third kinde of punishment: which, though it were not in any le-gall Court of judicature, was yet well enough knowne among the *Jewes*; not under the name of *hell fire*, (as we render it by a mistake, because those torments in hell are in other places described by these,) but of the *valley of Hinnom*. The meaning of which is this. Without the City of *Jerusalem*, in the *valley of Hinnom*, there was a place where the *Jewes* sometime, in imitation

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of

of the Phanicians, used a most cruell, barbarous, kinde of rites, burnt children alive, putting them in hollow brazen vessells, and so by little and little scalding them to death; where, because the childdren could not choose but howle hideously, they had Timbrells perpetually sounding to drowne that cry, and therefore it was called *Tophet*, (from a word signifying a *Timbrell*) and is described by the Prophets of the Old Testament. This punishment taking denomination from the *Is. 30: 23.* place, that *valley of Hinnom*, is called here in *Greeke* by a word little differing in sound from *γέεννα*. the *Hebrew*, and that word in the New Testament, and ordinarily in sacred Writers *Greeke* and *Latine*, set to signify *hell fire*: because this was the best image or expression of those torments conceived there, that their knowledge or experience could represent to them. And so is here fitly made use of to expresse the greatest sin in this kinde, by the greatest punishment that they could understand. For indeed above the sword and stoning, there was no punishment in use in the Jewish Courts of judicature, (the burning among them being not this of burning alive, but the thrusting of an iron red hot into their bowells, which made a quicke dispatch of them) and therefore to ascend to the description of a third superlative degree of sinne our Saviour thinkes fit to use that mention of the pu-

nishments in the valley of Hinnom. S. You have by this plenteous discourse on this word, prevented my doubt, which would have beeene, whether the last onely of these sinnes, and not the two former, make a Christian liable to hell fire; for now I perceive the meaning of it is that torture in the valley of Hinnom. And that to expresse a third greater degree of punishment in another world answerable to that third degree of sinne; and that nothing else is to be collected from it.

I shall onely trouble you with one scruple in this matter, and that is, whether all kind of calling Racha or foole, i. e. all contumelious speaking of a greater or lesse degree, be such a sinne punishable in a Christian in another world? C. I shall answer you, 1. By interposing one caution observable in these words; It is not all using of those words, but that which is the effect and improvement of causelesse immoderate anger; for you see they are here set as higher degrees of that. And therefore, 2. Those speeches that proceed from any thing else, particularly when they are spoken by those to whom the office and duty of chastising others belongs, as Masters, Teachers, Superiors in any kinde, (nay perhaps equals too, who in charity are obliged to reprove the neighbour, and not suffer sinne on him) And by them, 1. Done to that purpose that they may by these goads wake them out of a lethargy of sin;

And

And againe, 2. Done seasonably, so as they be in prudence most likely to worke good effect. And 3. Upon great and weighty causes; And 4. without seeking any thing to themselves, either the venting of inordinate passion; or the ambition and vanity of seeming severer then others, or so much better then those whom they thus reproach; these all this while are not subject to this censure or danger. And of this nature you may see in the New Testament these severalls, *Ia. 2. 20. O vaine man, i.e. literally, Racha. Mat. 23. 17. The fooles and the blind,* spoken by Christ. And againe, *v. 19. and Luk. 24. 25. Ye foole, &c.* and *Gal. 3. 15. O foolish Galasians,* and *v. 3. are ye so foolish?* Which is directly the other expression. [*thou foole*] which now you will see and discerne easilly (if you consider the affection of the Speakers,) to be out of love, not causelesse inordinate passion, and so not liable to the censure in this text. But then 3. There is little doubt but that all detraction, censoriousnesse, back-biting, whispering, that so ordinary entertainment of the world to busy our selves when we meeke together in speaking all the evill we know, or perhaps know not, of other men, is a very great sinne here condemned by our Saviour, and upon his advertisement timely to be turned out of our communication; as being most constantly against the rule of doing as I would be done to; no man

living being pleased to be so used by others , as  
the detractor useth others . S. I beseech God to  
lay this to my heart , that by his assistance I may  
be enabled to suppress and mortify this inordinate  
passion , that my nature hath such inclinations unto ;  
to that end , to plant that meekenesse , and patience ,  
and humilitie , and charity in my heart that may  
turne out this unruly creature ; to arme me with  
that continuall vigilance over my selfe that it may  
not steale upon me unawares ; but especially to  
give me that power over my tongue , that I may not  
fall into that greater condemnation .

But I see you have not yet done with this theme ;  
for before our Saviour proceeds to any other com-  
mandement , I perceive he buildeth somewhat else  
on this foundation in the fourre next verses . [ There-  
fore if thou bring thy gift to the Altar , &c . ] Be  
pleased then to tell me , 1. How that belongs to this  
matter ? And 2. what is the duty there prescribed ?  
C. For the dependance of that on the former , or  
how it belongs to it , you will easily discerne , if  
you remember that old saying . That repentance  
is the planke to rescue him that is cast away in  
the Ship-wrecke . Our Saviour had mentioned  
the danger of rash anger and contumelies , &c . And  
because through humane infirmity he supposes it  
possible that Disciples or Christians may thus  
miscarry , he therefore addes the necessity of pre-  
sent repentance and satisfaction after it . S. What is  
she

the duty there prescribed? C. It is this. 1. Being reconciled with the brother. v. 14. and agreeing with the adversary, v. 25, i.e. using all means to make my peace with him whom I have thus injured. For the word [be reconciled] signifies not ~~reconcile~~ here to be pacified towards him, for he is not ~~so~~ here supposed to have injured thee, for if he had, the anger would not be causelesse, but to pacify him to regaine his favour, (and thus the word is used in the Scripture-dialect in other places) confessing my rash anger and intemperate language, and offering any way of satisfaction that he may forgive me, and be reconciled to me; which till he doe, I am his debtor, in his danger to attache me, as it were to bring me before the Judge, and he to deliver me to the Baily or Sergeant, and he to cast me into prison, &c. i.e. This sinne of mine unretrived by repentance, will lye very heavy upon my score; and without satisfaction to the injured person, will not be capable of mercy or pardon from Christ: which danger is set to enforce the duty. The second part of the duty is, that the making this our peace is to be preferred before many other things, which passe for more specious workes among us; as particularly before voluntary oblations, which are here meant by the gift brought to the Altar, such as those of which the Law is given; Lev. 1, 2. Not that the performance of this duty is to be preferred (be-  
ing)

ing a duty to my neighbour) before piety, or the duties of true Religion toward God ; but before the observation of outward rites, sacrifices, Offerings, &c. *Mercy before sacrifice, Mat. 9. 13. and 12. 7.* And that those offerings that are brought to God with a heart full of wrath and hatred, will never be acceptable to him. Our prayer exprest, *1 Tim. 2. 8.* by [listing up of holy and cleane hands] must be without wrath ; or else like the Fast, *Isa. 58. 4.* [Ye fast for strife and for debate] and the long prayers, *Isa. 1.* When the hands were full of blood. ] T'will be but a vaine oblation in Gods account, like Cains when he resolved to kill his brother.

S. Is there any thing else you will command to me out of these words before we part with them ?  
C. Yes, 1. That the time immediate before the performing of any holy duty, of prayer, of oblation, of fasting, of receiving the Sacrament, &c. is the fittest and properst time to call our selves to account for all the trespasses and injuries we are guilty of toward God and men. [If thou bring thy gift, and there remembrest, v. 23.] That it seemes a season of remembring. 2. That though the not having made my peace with those whom I have offended, make me unfit for any such Christian performance, and so require me to deferre that till this be done ; yet can it not give me any excuse to leave that Christian performance

mance undone, but rather hasten my performance of the other, that I may performe this also. He that is not yet reconciled must not carry away his gift, but leave it at the Altar, v. 24. And *goe and be reconciled*, and then *come backe and offer bis gift*. He that is not in charity or the like, and so unfit to receive the Sacrament, must not think it fit or lawfull for him to omit or neglect that receiving, on that pretence, (or if he doe, t'will be a double guilt) but must hasten to recover himselfe to such a capacity that he may with cleane hands and heart, thus come to Gods table whensoever he is thus called to it. 3. That a penitent reconciled sinner may have as good confidence in his approaches to God as any, [Then come, &c. v. 24.] 4. That the putting off or deferring of such busynesses as these of reconciliation, satisfaction, &c. i. Is very dangerous. And 5. The danger of them past reversing, when it cometh upon us. 5. That there is no way to prevent this, but in time of life and health, quickly, instantly to doe it, the next houre may possibly be too late. *Agree quickly whilst thou art in the way*, v. 25. 6. That the punishment that expects such sinners is endlesse, indeterminable, the *will thou hast paid*, v. 26. is not a limitation of time, after which thou shalt come out, (any more then [*for he had no children till he died*]) is a marke or intimation of her having children after death) but

a proposall of a sad payment which would never be done , the paying of it would be a doing for ever. S. I thankē you for these supernumerary meditations, I hope they shall not be cast away upon me.

I shall detaine you no longer here, but call upon you to proceed to the next period , which I see to begin in like manner with a commandement of the old law, Thou shalt not commit adultery; and the same introduction to it which was to the former, [Ye have heard that it was said by them of old time] which, by what I before learn't of you, I conclude should be, [to them of old time] or to the ancient Jewes, Exod. 20. 14. I shall propose more scruples in this matter, but onely crave your directions for the maine, what you conceive forbidden here in that old Commandement. C. As in

<sup>Supos.</sup> the former God by Moses restrained all the accursed issues of one kinde of sensuality ; so in this place of the other , this of lust. And naming the cheife kinde of breach, that of Adultery, i.e. ly. ing carnally with a married woman , he forbids also all other acts of uncleanenesse which are not conjugall. Thus have some of the Jewes themselves interpreted the word ; and so in the Scripture and good Authors, in common use, adultry and fornication are taken promiscuously to signifie all manner of uncleanenesse. Of which, though some kinds seeme to have beeene permi-

ted the Jewes, yet this permission is not to be conceived to extend any farther then the benefit of legall impunity, (not that they were lawfull or without turpitude.) Yea and that some kinds of them were by their law severely punished, you shall see, *Deut. 22.* But more severely by God himselfe, as *Numb. 25.* So that under the letter of that old Commandement are contained not onely the knowne sinnes of adultery and fornication, but all other kind of filthinesse mentioned *Rom. 1. 24, 26, 27. & v. 29.* Where there are foure words which seem to conteine all sorts <sup>πρεια</sup> of it under them: <sup>a</sup> *Fornication*, <sup>b</sup> *Villainy*, <sup>c</sup> *Im-* <sup>d</sup> *moderate desire*, <sup>e</sup> *Naughtiness*: And so againe, *etc.* <sup>f</sup> *Cor. 13.21.* *Uncleanenesse, fornication, lascivis.* <sup>πλα-</sup> *ousnesse, and Gal. 5.19. Adultery, fornication, unclea-* <sup>ναια-</sup> *lenenesse, lasciviousnesse, and idolatry.* Which <sup>κακα-</sup> last word in that and other places, seemes a word meant to conteine all such kinde of sinnes under it, because they were so ordinary in the Idolatrous mysteries of the Heathens; most of their rites and secrets of their religion, being the practice of these filthy sinnes. So *Eph. 4.19. & 5.3.* in both which places, as also before, *Rom. 1. 29.* & *Col. 3.5.* The word there rendred *Covetous-* <sup>πλαστη</sup> *nesse* in the three latter, and *greedinesse* in the first, <sup>νιξια-</sup> signifies that *irregular desire*; and so those Heathenish sins which here also, *Col. 3.5.* are called *Idolatry*, I would not give you any more particular account

account of these sinnes, but desire God to fortify you with all care and vigilance against them, grounded in a sence of hatred and detestation of them, as of the greatest reproach to your nature, greivance to the Spirit of God, defamation of Christianity where ever they are to be found, and the sinnes of such a nature, that when they are once in any kinde indu'ged to, they are apt to breake out into all the basenesse and vilenesse in the world; and that in breite, are called by Saint Peter, abominable idolatrie, 1 Pet. 4. 3. S. The Good Lord of all purity by the power of his sanctifying grace preserve me from all such taints, to be a Temple for the Holy Ghost. But what else is reducible to this Commandement of the law? C. 1. All desires of these sins consented to, although they break not out into act. 2. All morose thoughts i.e. dwelling or insiting on that image, or phansyng of such uncleane matter with delectation. 3. The feeding my lust with luxurious diet, inflaming wines, &c. or other such fewell and accentives of it, &c.

S. What now hath Christ added to this old prohibition? C. You have it in these words, That whosoever looketh after a woman to lust after her, hath committed adultery with her already in his heart. S. What is the meaning of that? C. That he that so looks, &c. 1. Signifies his heart to be adulterous, though himself be not, either through want

want of opportunity, &c. S. That he shall by Christ be censurable as the adulterer under the law. S. But what is the full importance of looking on a woman to lust? C. It is not to looke to that end that I may lust, (as some are willing to interpret here; by this meanes making the looking sinfull onely in order to that end, that lusting; without designing of which they conceive the looking it selfe will be no fault) but either to looke so long till I lust, or else to satisfy my lust (though not with the yeilding to the corporall pollution, yet) so farre as to feed my <sup>βλέ-</sup>  
<sup>eye, to gaze, to dregg on the beauty of other women,</sup> <sup>παρ.</sup> or I shall give it you in the language of the Fathers who have thus interpreted it. *He that stands and softome looks earnestly, Theoph.* *He that makes it abuse* <sup>it,</sup> *finesse to looke earnestly upon gallant bodies and* <sup>διεμυ-</sup> *beautiful faces, that hunts after them, and feeds* <sup>βλέπων</sup> *his minde with the spectacle, that naises his eyes* <sup>παραινεις.</sup> *to handsome faces.* Chrys. And againe, Not he that desires that he may commit folly, but looks that he may desire. And againe, God hath given thee eyes that seeing the creatures thou mayest gloriſe him and admire him. As therefore there was <sup>εἰκὼν.</sup> an immoderation and fault in anger, so in looking. If (saith he) thou wilt looke and be delighted, looke upon thine owne wife, and love her continually; but if thou lookeſt after other beauties, thou doſt both wrong her, lessing thy eyes roue asherwhere; and thou

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thou wrongest her whom thou lookest on, medling  
with her illegally: For though thou touchest her not  
with thy hand, yet with thy eyes thou doest. To this  
Saint Peter referres, 2 Pet. 2. 14. Eyes full of adul-  
tery; there being an adulterous looke as well  
as an adulterous embrace; the former forbidden  
by Christ, as well as the latter by Moses. S. I  
had not thought this prohibition of Christs had  
beene so severe, but seeing it is the opinion of the  
ancient Fathers, that the words are thus to be in-  
terpreted, and that the feeding of the eye, yeilding  
to satisfy that with unlawfull object s, the beauty  
of any but our owne wives, and the stirring up of  
fire within, which is apt to be kindled by that  
meanes, is here forbidden, I shall no longer doubt  
of it, but resolve, and with Job make a Covenant  
with my eyes that I will not behold a maide, i.e.  
please my selfe with the contemplation of her beau-  
ty; and the Lord give me grace to make good this  
resolution. But then if it be a fault thus to behold,  
will it not be so also in the woman that is thus be-  
held, (as the patient in adultery sinnes as well as the  
agent) especially if she take as great pleasure in  
that, and decke and set her selfe out to that end  
that she may be thus lookt on? C. Saint Chrysostome  
answers that question also, that it is a great  
fault, and a kind of Adultery in that woman,  
that thus not only exposes and prostitutes her  
selfe to the eyes of men, but so dresses and setteth  
her

her selfe out, and calls to her the eyes of all men; if she strike not, wound not others, she shall yet be punished, for she hath mixt the potion, prepared the poison, though she hath not given the cup to drinke; yes, and hath done that too, though none be found that will drinke of it. It seemes a peice of Christian chasteitie there is required of women in this kinde, that is not generally thought of.

S. I shall trouble you no longer with this matter, only I desire to know, what the two other verses in this period, of the eye and hand offending thee, have to doe in this matter? C. They are the preventing of an objection, after this manner, upon the giving of that severe prohibition, men will be apt to object. O but 'tis hard not to love that which is beautifull, and not to behold what is loved. To this foreseen objection he answers before hand; 'Tis hard and unpleasant indeed, but more unpleasant sure to be a frysing in hell. T'were better to put the very eye out of the head, to cut off the hand, even that which were most usefull and honourable, then to be cast into hell. Much more when that is not required to cut off, or pull out those members, but onely to turne away the eye from the alluring objeck, to keepe the hand from immodest touches, nay, (saith Chrysoftome) This is a most mild and soft precept; it would haue beeene much more hard, if he had given command to converse with and looke curiously

on women, and then to abstaine from them. S. But what hath the hand to doe with that busynesse of looking? C. The mention of it is by way of analogy or reduction to that former precept, and doth imply that that former prohibition of looking is to be extended to all other things of the like nature; all libidinous touches, &c. and whosoever absteines from the grosser act, and yet indulgeth himselfe such pleasures as these with any but his owne wife, sinnes also against this law of Christ.

S. Shall we now hasten to the ithird law here mentioned. It is about Divorce. What was the state of this busynesse under the law? C. The ten Commandements mention nothing of it, and therefore you see the proemiall forme is changed; not as before [Ye have heard that it hath beene said to them of old] (the character of the Commandements) but onely, [It bath been said] which notes that there is somewhat in Moses his writings about it, though not in the Tenne Commandements. And what that is, you will see, Deut. 24. 1. to the fifth, to this purpose, That he that hath married a wife and likes her not for some uncleanenesse which he hath found in her, he is permitted to give her a bill of divorcement, and send her out of his house: and in that case she may marry againe; and though her second husband do so too, or dye, yet the former husband not permitted

to take her againe for his wife. Now that which was there said , is no justification of that giving a bill of Divorcement upon any occasion , save onely that of fornication , (as appeares by Christ's testimony , *Mat. 19.3.* to the *10<sup>th</sup>.*) But an indulgence of legall impunity granted to the Jews , *Because of the hardnesse of their hearts,* i. e. Because they were such an unruly stubborne people that if they should have incurred punishment from the Magistrate by putting away a wife which they liked not , they would have beene likely to have killed thole hated wives , that so they might freely have married againe . So againe , *Mark. 10.4,5.* Where though it be called a *precept* , *v. 5.* yet but a *sufferance* , *v. 4.* i.e. a precept of permission , or a law that this shall be tolerated without incurring of legall punishment . Or if he , contrary to law and justice , doe put her away , then the precept is , that he give her a *Bill of Divorcement* in her hand . Nothing in the whole action , precept , but *that* it was thus in the Old Testament ; (onely a permission or not punishing of such divorces) may appear by *Mal. 2.16.* The Lord saith , That [ *he hateth putting away* ] speaking , as the context shewes , not of every kind of *Divorce* ; but particularly of the putting away a wife for barrennesse , without other default ; of which the Prophet brings in the women complaining , and to shew shesunjustice

of it, he useth the example of *Abraham*, under the title of *GEN*: one, v. 10. who desiring issue and having none, would not yet put away his wife. *S.* What doth Christ now in his new Law, in this matter? *C.* He recalls that old indulgence or permission; for coming now to give more grace then the law brought with it to the *Jewes*, he thinkes not fit to yeild so much to the hardness of mens hearts, as to remit them from legall punishments here, if they shall use that liberty so contrary to the vow of wedlocke; and therefore in Christian Common-wealths leaves the punishing of such offenders as free as it had beeene among the *Jewes*, had it not beeene for that sufferance. As for the sinne and consequent punishment of it in another world, though he need not ampliate that, (there having not beeene any such priviledge of immunity before to the *Jewes*, only such punishments, according to the nature of the Old Testament, not so explicitely spoken of) yet he seemes to intimate it in saying, [*He causeth her to commit adultery, and him that marries her*] which sure is punishable in another world by that punishment which await adulterers themselves; and if after such divorce ment he himselfe marry againe, he committeth adultery, and is in that name liable, *Matth. 19.3.*

*S.* But what, is no kinde of Divorce lawful

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now under Christ? C. Yes, clearly, that which is here named in case offornication i.e. If the wife prove false to the husbands bed, and take in any other man, t' will then be lawfull by Christs law for the husband to give her a *Bill of Divorce*, i.e. legally to sue it out, and so put her away. The reason being because of the great inconveniences and mischeifes that such faltenesse brings into the family; children of anothers body to inherit with (or perhaps before) his owne, &c. which sort of reasons it is that this matter of Divorce now under Christ, is cheifely built on, / and not, as might be imagined, that of the conjugall contract, for that being mutuall, would as well make it lawfull for the wife to put away the husband, which is no where permitted in the Old or New Testament) this liberty being peculiar to the husband against the wife, and not common to the wife against her husband: because I say those family-inconveniences doe not follow the faltenesse of the husband, as they doe that of the wife; to which may be also added one other, because the wife hath by promise of obedience made her selfe a kinde of subject, and own'd him a Lord, and so hath none of that authority over him (an act of which, putting away seemeth to be) which he by being Lord hath over her. S. Is there no other cause of Divorce now legall among Christians, but that in case of fornication?

C. I cannot define any because Christ hath named no other. S. But me thinkes there is a place in Saint Paul, 1 Cor. 7. 12. from whence I might conclude that Christ hath named some other. For when Saint Paul saith that the brother, i. e. believer, having an unbelieving wife, if she be willing to live with him, he must not put her away, he prefaceth it in this manner: To the rest speake I, not the Lord. Whence I inferre, that in Saint Paul's opinion Christ had not then said that unbelief was not a lawfull cause of Divorce; and consequently I conclude that Christ had left place for some other cause beside fornication, and therefore I shoulde ghesse that the naming of fornication here was not exclusive to all other causes, but onely to those that were inferior to it, (and that would make it contrary enough to what was by Moses permitted, to wit, [for every cause] Mat. 19.13.) and that if there shoulde be found any other cause as great as that, it might be conceived comprehended under that example named of fornication; and then I shall be bold to interpose my opinion, that sure if the wife shoulde attempt to poison, or otherwise to take away the life of the husband, this would be an unsupportable an injury as adultery, and so as fit a cause of a Divorce, as that.

C. You have proposed an objection of some difficulty, I must apply answer to it by dividing it into parts, and making my returns severally.

1. That in that place,

1 Cor. 7. if the words [speak I, not the Lord] did belong to the words immediately following, to wit, those which you name, your collection from thence would be reasonable. But I conceive they belong rather to the 15 verse precisely, That in case the unbeliever will not live with the believer, then upon her or his departure, the believer, man or woman, shall not be in bondage, (i.e. constrained to live unmarried,) but may freely marry in this case: and of this it may truly be said, That Christ had said nothing; and so, This speak I, not the Lord. Now that this stands so farre from that preface, falls out, because when the Apostle had resolved to say this, that he might say it seasonably, it was necessary for him to premise those other cases, v. 12, 13. and give a reason for them, v. 14. and then this, v. 15, would come in intelligibly. If this interpretation be acknowledged, then the ground of the whole objection is taken away. And if it be objected againe, that by that liberty of Saint Pauls, the woman believer being put away by the infidell husband, is permitted to marry againe, which seemes contrary to Christs saying, That he that putteth her away except in case of fornication, causeth her to commit adultery, and whosoever shall marry her committeth adultery. For if in any case but fornication she be caused to commit adultery, and he that marries her commit adultery, how in this o-

ther case of unbelife is she free to marry? To this I answer also. 1. That if all this be granted, 'twill yet be nothing to the present purpose; for it concludes onely against Saint Pauls judgment; that he did contrary to Christ in giving this liberty, not that Christ had said this, which Saint Paul faith, he had not said, which is the onely thing that this objection is built on. But then, 2. Though that which Saint Paul here saith, be somewhat which Christ hath not said before, and so an example of [I, not the Lord] yet 'tis not opposite or contrary to what Christ had said; for though Christ say, that he that divorces (not for fornication) *causeth his wife to commit adultery*; yet sure his meaning is onely that as much as in him lyes, he *causeth her*, by putting her to some ill exigents, which may perhaps tempt her to harlotry; but not that he *forcest her* to this, infallibly or irresistibly; for sure 'tis possible one who is so divorced, may live chaste; yea and though she have leave to marry, live single ever after. And that is the meaning of that phrase, [*causeth her to commit adultery.*] You may be assured by this, that Christ mentions it onely as an aggravation of the mans fault, who by this puts her on that hazard, of which he is no whit less guilty, though she resist that temptation, and escape that danger. And for that part of our Saviour speech, [*he that marries her that is divor-*

ced,

ced, commits adultery] it belongs not to the matter, for that [her] there, is not [her] that is divorced for some other cause; for she having merited nothing, no reason that she should be punished by that bondage; or consequently that he that marries her, being now free, should be thought to offend; but the [her] is she that is divorc'd for fornication, and of such an one it is very reasonable on both sides, though the truth is, Christ had affirmed nothing of it. Thus you see the place to the *Corinthians* cleared, I shall onely, (by the way,) adde, that v. 12. those words [to the rest] seeming to be opposed to the [the married] v. 10. as though he spake now to the rest, i.e. those that are unmarried, is a mistake caused by the English Tranlation, for those that v. 12. he speakes to, are married also. The word *λοιποίς* would better be rendred, for the rest, or [to the rest] referring not to persons, but things, [concerning the rest.]

Having answered now your first part of the objection, I proceed to the second, and answer, that there were againe some reason in the inference, if first, Saint Paul had thus affirmed, (which we have shewed he did not.) And 2. There could be produced any cause to justifiable for Divorce, as Adultery is. But of this I am perswaded that there can none be produced: because in all considerations none is so great and so irreparabile

parable an injury, as this; none that repentance can so little set right againe, the possibility of which is one great reason why other injuries are not thought fit by *Christ* to be matter of Divorce. For though it be possible some other sins may be as great or greater then adultery, (as idolatry, heathenisme, for example) yet because this is not so contrary to, and destructive of the conjugall state, therefore 'tis not thought fit to cause Divorce, by Saint *Paul*, (nor as appeares, by *Christ* neither) though to cause damnation, (which is farre greater punishment then Divorce) it be abundantly sufficient. As for the having attempted the life of the husband, (which leades me to answer the last part of the objection) I shall make no doubt to say this is not equall to the having committed adultery. For first, It appeares that though it was attemped, yet it was not acted, (for if it had, that would have made a reall divorce indeed) and the attempt, 1. Is not so punishable, as the act; And 2. It may by repentance be repaired againe, and the rest of the life be the more happy and comfortable with such a penitent wife; and this very possibility is considerable: and that that was the reason why the believing husband is advised not to put away the unbelieveing wife, [for he knowes not whether he may not convert and save the heathen wife by living with her] hath place here also.

To

To this purpose I will tell you a story, of a Master and Servant, which you may accommodate to an husband and wife. *Les Digueirs*, after <sup>Videlin  
the life  
of Les</sup> Constable of France, had learn't that his man that served him in his chamber, was corrupted to kill him: being in his chamber with him, and none <sup>Dis-</sup> *gueirs*, else, he gives him a sword and dagger in his hand, and takes another himselfe; then speakes thus to him, You have beene my servant long, and a gallant fellow, why would you be so base as to undertake to kill me cowardly? here be weapons, let it be done like a man: and so offered to fight with him; The servant fell at his feete, confessed his vile intention, begged pardon, promised unfeined reformation. His Master pardoneth him, continues him in place of daily trust in his chamber, he never hath treacherous thought against him after. So you see this crime may be repaired againe, and no danger in not divorcing. But then 2. If there were danger of being killed still, yet may the inconvenience of living with one who hath beene false to the bed, be beyond that. *Love is strong as death, jealousy cruell as the grave; the coles thereof are coles of fire, which hath a most vehement flame;* saith Solomon. And if that be thus caused, what a hell is that mans life? and that is fater worse then death, especially then the meere danger of it; and beside, if she also have repented of her fornication,

fornication, and the husband be satisfied that she hath so ; yet the disgrace of having beeene soured, and perhaps the continuall presence of a base brat in the family will be yet more unsupportable then that possible danger of loosing a life. For you see how ordinary it is for men to contemne their lives, to endanger, nay oft actually to loose them rather then part with reputation or any such trifling comfort of life ; on this maxime of the naturall mans, that 'tis better to dye then live miserably or infamously. And though Christianity curbe that gallantry of the world, yet still it commands us to contemne life when it cometh in competition with obedience to him ; which here it doth, or may doe, if Christ command (as his words affirme he doth) this not-divorcing for any kinde of cause, but fornication. The same might be said in divers other things where we are apt to interpose the excuse of extreme necessity (*i. e.* danger of loosing our lives) when we are not inclined to doe what God bids us doe. Where 1. If we did thus dye, it were martyrdome, and that the greatest preferment of a Christian. 2. Seeing 'tis but danger, and not certaine death, we may well entrust our lives in Gods hands by doing what he bids us; and thinke our lives safest when so ventur'd. And so I have satisfied your scruples. S. Other scruples in this matter of divorce I thinke I could make to you; but I hope

I hope neither you nor I by the blessing of God shall ever have occasion to make use of the knowledge of such niceties.

I shall hasten you to that next period which containes a prohibition so necessary to be instilled into § 8. young men, least the sinne get infashion, and that roote so deepe in them that twill not suddenly be weeded out, and that is of Swearing. Be pleased therefore after Christ's method in delivering, and yours formerly in expounding, to tell me the meaning of the old Commandement which by the stile Of Swear-  
ing. of the preface, [Ye have heard that it hath beene said to them of old time] I collect to be the third of the ten Commandements? C. The first part of it, [Thou shalt not forswear thy selfe] is clearely the third Commandement; but the latter part [But shalt performe to the Lord thine oathes] is taken out of other places of the law, to explaine the meaning of the former, and to expresse it to be, as literally it sounds, against perjury, or non-performance of promissory oathes; S. But the third Commandement is in Exodus, [Thou shalt not take the name of the Lord thy God in vaine] is that no more, then [Thou shalt not forswear thy selfe?] C. No more undoubtedly, if either Christ may judge, who here saith so; or the importance of the words in the originall be obserued. For to take or lift up the name of God, is an Hebrew stile, to sweare; and the word [vaine] and

*ἀργόν* and [*false*] is all one, as 1 the Hebrew writers  
*ψῆμα* generally acknowledge, 2. that of idle word  
 enforceth, *Matt. 12. 36.* being there applyed  
 to that not only *vaine* but *false* speech v. 24.  
 [He casts out Divells by the Prince of Divells]

NIV

3. Because the very word that *Exod. 20. 7.* is  
 rendred *vaine* in the third commandement, is us-  
 ed *Deut. 5. 18.* in the ninth commandement for  
 (and is so rendred by us) *false witness*. and so *Ps.*  
 24.4. *lifting up the soule unto vanity* (that phrase  
 of *lifting up the soule*, referring to that forme of  
 swearing by the life) is exprest in the next  
 words, *sworne desirfully*. By all which 'tis  
 cleare, that to take Gods name in vaine is to for-  
 sweare ones selfe. S. But is nothing else reduci-  
 ble to this old Commandement? C. Swearing  
 Occu- simply taken, is not reducible, for besides that  
 mem- the expresse words of *Moses* plainly permit it,  
 us *thou shalt sweare by his name Deut. 6.13. 10.20.*  
 The fathers say plainly, that to sweare under  
*Moses* was lawfull. Yet perhaps foolish, wan-  
 ton, (sure prophane blasphemous) using of God's  
 name may be resolved to be there forbidden by  
 reduction.

S. What then hath Christ superadded to the old  
 Commandement? C. A totall univerall prohibi-  
 tion of swearing it selfe, making that as unlaw-  
 full now, as perjury was before. S. Are no  
 kind of oaths lawfull now to a Christian? C. That  
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you may discerne this matter clearly and distinctly, you must marke two circumstances in our Saviour's Speech, 1. That phrase v. 37. but but let *your communication. &c.*] from whence one universall rule you may take, that to sweare in ordinary *communication*, or discourse, or conversation, is utterly unlawfull. 2. You may apply our Saviour's prohibition to the particular matter of *Moses* his law forementioned, and that was of promissory (not assertory) oaths; and then adding to that the importance of the word [*sweare*] as it differs from *adjuration*, or being sworne, taking an oath administered by those who are in authority, you have then a second rule, That all voluntary, but especially promissory oaths, are utterly unlawfull now for a Christian. S. What do you meane by voluntary oaths? C. This, that no other impellent but my selfe, or my owne worldly gaine or interest extort from me: for of these you must resolve, that if my oath be not either for the glory of God, (as Saint Pauls oath Rom. 1. 9. Gal. 1. 28. &c. which were to stand upon record to posterity and to confirme the truth of God, being in his Epistles, whereas in all the story of his conversation in the *Acts*, we never find that he did sweare,) Or for the good of my Neighbour, (wherein generally I as a private man am not to be judge, but to submit to the judgement of the Magistrate

Magistrate legally calling me to testify my conscience, or to enter into some oath for the good and peace of the publicke) or some such publick consideration, but only for my owne interest &c. it is utterly unlawfull. S. Why did you add, but especially promissory oathes? C. Because those are most clearely heare forbidden both by the aspect these words have in the precedent, *thou shalt performe thy oathes*, and by the precept of Saint James in that matter. c. 5. 12. Let your yea, be yea; and your nay, nay; i. e. let your promises and performances be all one, (the first yea referring to the promise, the second to performance) which he there mentions as a meanes to make all promissory oathes unnecessary; for he that is so just in performing his word, there will be no need of his oath, and he that doth use oaths in that matter may be in danger to fall into lying or false speaking, which is the meaning of those words which we there render *lest you fall into condemnation.*

S. What is the meaning of those severalls that follow. Neither by heaven. &c? Nay it not be, that I must not sweare by them, but only by God? Or not sweare falsely, so much as by them? C. No, but clearely this, that those lesser oaths taken in by some in civility to God, whom they would not invoke in small matters, but yet would use this liberty of swearing by other inferiour things, are now

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now utterly unlawfull; a Christian must not use any of those. Because every of these are creatures of God (whose whole being consists in reference to him) and not to be subjected to their lust to be lost and defamed by their unnecessary oathes. S. What is meant by the positive precept in the close, [but let your communication be yea yea, nay nay.] Is it, as you expounded Saint James [Let your yea be yea, &c.] i. e. let your promises and performances be answerable to one another? C. No, there is difference betwixt the phrases, Let your yea be yea signifies that, (as on on the other side, yea and nay, signifies *louity*, 3 Cor. 1. 19.) But let your communication be yea yea, is this, in ordinary discourse you may use an affirmation (that is one yea) and if occasion require an asseveration (that is another yea,) and so againe a negation and a phrase of some vehemence (as a redoubling) to confirme it (that is nay nay:) and this will serve as a good usefull meanes to prevent the use of swearing, by assigning to that purpose, some such asseveration which will serve as well, and therefore Christ doth not only forbid any more then this, but in a manner direct to the use of this, as that which will help us to performe his precept. S. There is yet one thing behind, the reason that this is back'd with, for whatsoever is more then this, commeth of evill] what is meant by that? C. Either that

it cometh from the evill one, Satan, who makes men unapt to beleive without oathes, that so he may make the free use of them the more necessary : or from evill, i. e. that great kind of evill amongmen, the breaking of promises, from whence this custome of adding oathes proceeds. By which is also intimated, that oathes are here by Christ forbidden, not as things in themselves evill, but as things which are not to be used but in affaires of speciall moment, a reverence being due to them, which are therefore not to be made too cheape.

S. Be pleased then to advance to the next period, and the foundation of that laid as formerly in the words of the law, [An eye for an eye, and a tooth for a tooth,] which I see againe by the retaliation of the preface from that which was prefixt evill. to the commands of the decalogue, not to be of that number, and yet is the phrase also varied from that which was prefixt to that of divorce : There only [it hath beene said] but here [ye have heard that it hath beene said.] What is the reason of that? C. It signifies that as it is lesse then a commandement of the law (i. e. is no precept that every one should thus require an eye of him who had put out his) so it is more then a bare immunity from earthly punishment to him that should so require; (which I told you was all that was allowed in that of divorce,) the truth is, this was by

by the law of nature, and *Moses* freely permitted (and no sinne then chargeable on him that did so) that he that had lost any member of his body might, by way of revenge or retaliation, legally or judicially require the like member of his, who had thus injured him, to be taken from him. *Deut. 19. 21.* though among the *Jewes*, this private men were not to do on their owne heads, but might by legall processe, go to the Judges and require this due from them. S. *What hath Christ appointed in this matter?* C. 'Tis set downe in these words, [But I say unto you that you resist not evill.] Where the word which we render [evil] signifies not a thing but a person, the injurious man, or he that hath done the injury; and the word rendred [resist] notes not that that our English commonly signifies; but peculiarly to *retaliate*, to returne evill for evill; by which interpretation it is directly answerable to what went before [eye for eye,] &c. and so is a denying to Christians that liberty that before was allowed the *Jewes*; that of *revenge*, *retaliation*, returning those mischeifes to others, which we have received from them. S. *What plaine places of Scripture be there which prohibit this, so that I may be induced, by the analogy of them, to believe this forbidden here?* C. One plaine place there is, which seemes to me to be a direct interpretation of this, *Rom. 12. 17.* Rendering

to no man evill for evill] so againe, v. 19. Aven-  
ging not your selues] i. e. thus rendering evill to e-  
vill:] which is farther explained by the following  
words, [but give place unto wrath] i. e. to Gods  
revenge, as it followes [vengeance is mine, I will  
repay it, saith the Lord.]

S. But how farre doth this precept of not reven-  
ging extend? To publicke Magistrates, or onely  
to private persons one toward another? C. To this  
I shall answer by these severall degrees. 1. That  
it doth not interpose in the Magistrates office, so  
as to forbid him to punish by way of retaliation,  
if the lawes of the land sodirect him; for his of-  
fice being to preserve the Kingdome in peace,  
*Christ* forbids not the use of any lawfull meanes  
to that end, but rather by the Apostle confirmes  
it in his hand, by saying, [he beareth not the sword  
in vaine] and adding, [he is Gods Minister, an  
avenger for wrath to him that doth ill.] By which  
is intimated that that sword for vengeance, or pu-  
nishment of offenders, which naturally belongs  
to God onely, is as farre as respects this life, put  
into the hands of the lawfull Magistrate, with  
commission to use it, as the constitution of the  
Kingdome shall best direct, either by way of re-  
taliation, or otherwise; and what is done thus  
by him, is to be counted Gods vengeance execu-  
ted by him; and so no more contrary to the pro-  
hibition of private revenge, then Gods owne  
retribution

retributions woulde be ; which yet are mentioned by the Apostle as an argument to prove the unlawfulness of ours, *Rom. 12.19.* *Avenge not your selves, but rather give place to wrath; leave all punishment to God, For it is written, vengeance is mine:* By which connexion you may note by the way, that the motive why we should not avenge our selves is (not that which some revengefull minds would be best pleased with, because by our patience our enemies shall be damned the deeper, as some would collect from *Rom. 12.20.* but) because the privilege of punishing offenders, *i. e.* of vengeance, belongs peculiarly to God, and to none but those to whom for things of this life he is pleased to communicate it. Which I conceive to be the reason why upon this ground of *vengeance belonging to God only,* set downe in the end of *Rom. 12;* The thirteenth to the *Rom.* begins with *obedience to the higher powers, and their being ordained by God, &c.* This being thus set, it will follow <sup>2d</sup>. That Christ's prohibition belongs only to those who have received the injuries, considered (whatsoever they are) as private sufferers; and those are forbid two things ; 1. Taking into their owne hands the avenging of themselves. 2. (and which is the speciall thing in this place, the former being not by the law permitted to the *Jewes* themselves, though among the *Heathen* it was generally

thought lawfull to hurt them who had injured us) desiring and thirsting , seeking and requiring even that revenge which the law of man affords, with this reflexion on himselfe, for the satisfying his revengefull humour. This might *Christ* very reasonably prohibit, it being before not commanded, but onely permitted by *Moses* law; though forbid the Magistrate thus to punish offenders he could not, without destroying that law , which indeed to have done would not be thought reasonable for *Christ*, the greatest part of the world being so farre from Christians even now in times of Christianity. Not that it is made utterly unlawfull by *Christ* to prosecute any who hath wronged me ; and bring him to legall punishment ; for that the law of man authorized and not contradicted by *Christ*, may and oft doth require of me ; and there is great difference betwene *revenge* and *punishment* : Nor that it is unlawfull to require reparations for an injury done me when the matter is capable of it; nor to doe the same for the good that may accrue to my brethren by the inflicting such exemplary punishment on offenders ; but that to require this for the satisfying of my owne revengefull humour besides or without the reparation of the damage received by me, (as generally it is when I require *an eye for an eye* ; for in that case the pulling out of his eye will contribute nothing toward the helping

helping me to mine againe) or againe to require it in contemplation of the further inconvenience that may possibly befall me another time if this passe unpunished, is thought fit by Christ to be interdicted us Christians; who are bound,  
1. By gratitude for what Christ hath done to us in pardoning of injuries, to goe and doe likewise, i.e. to pardon and not revenge injuries.  
2. By the law of faith to vanquish such feares, and depend on Gods providence to defend us for the future, and not to be so hasty and follicitous in using all possible meanes, however unlawfull, for the future securing of our selves. And all this seemes to be the literall importance of that phrase, *Roms. 12.19.* [Not avenging our selves.] Whatever avenging is lawfull, that is not which reflecteth upon our selves, and our owne immoderate passions; whether that of anger, or that other of desire, a branch of which is this worldly carking.

From these two thus set it will appearre shirdly, what is to be said of *warrs* betweene one Kingdome and another, which are of a middle nature betweene the revenge of the Magistrate upon the offender within his jurisdiction, and the revenge of one private man upon another; this being betweene *equalls*, and so not of the first kind; and yet betweene publike persons or bodies, and so nor of the second, which consequent-

ly will be onely so farre lawfull, as it agrees with the first ; and unlawfull as with the second. S. In what respect may warre be lawfull ? Or is it at all so? C. That it is not absolutely unlawfull, appeares 1. By the Baptists answer to the souldiers when they came to his Baptisme, Luk. 3. 14. where he forbids them not that calling as unlawfull. 2. By Christ's commanding the Centurions faith who was then a Souldier. 3. By Pauls using a band of souldiers against the Treachery of the Jewes. 4. By Saint Peters baptizing of Cornelius without his giving over the military imployment. Now in what respect warre may be lawfull, will appeare, if we observe the causes of it. 1. If it be for the suppressing of a sedition or rebellion at home, it is clearely lawfull for the lawfull Magistrate , as having the power of the sword, 1. To preserve the peace of the land. And 2. To punish and suppress the disturbers of it. In which case it is impossible any warre should be lawfull on both sides ; there being but one supreme power in any Kingdome , (whether that consist of one, or of more persons) and to that belonging the power of the sword, which whoever else taketh into his hand in any case usurpeth it, and therefore ought to perish by the sword. 2. If betwixt one Kingdome and another, then the warre may be lawfull againe , in case one Kingdome doth attempt the doing any eminent injur-

ty to another, which by a warre may possibly be averted from those whom the Magistrates office binds him to protect. An *eminent injury* I say, and that which is more hurtfull then warre, or taking up of armes, and that againe, when there is no arbitration, or other meanes of debating such controversies, or averting such injuries to be had. And with these cautions, *To hurt no peaceable man*, as neare as may be ; To shed as little bloud as is possible ; Not to protract it out of desire of revenge, or gaine; Not to use cruelty on captives, on those that yeild themselves, that desire quarter, on women, children, husbandmen, &c. To give over warre when any reasonable termes of peace may be had ; To take away nothing from the conquered, but the power of hurting. In these cases and with these cautions as it is lawfull to the Supreme Power to use armes, so is it also to others his Subjects that have commission from him, if they be satisfied of the justice of the cause ; it being not imaginable that any Magistrate should by his owne personall strength protect his Subjects without the assistance of others with him.

S. But is it lawfull for a private man for the repelling of any the greatest injury from himselfe to kill another? Or if it be not, how can this warre against those who are not our Subjects and Rebels, but those who are one of our power, and over whom

we have no jurisdiction, and so we are but private men in respect of them) be accounted lawfull, seeing it is sure more sinfull to kill many then one? C. To the first part of your question I answer, that a private man may not, by the law of Christ, take away anothers life, for the saving his owne goods, or the repelling any such kind of injury from himselfe, because *life* is more then *goods*: but if his life be attempted also, and no probable meanes to save it but by taking away the others life, it may then be lawfull to take away his life; Christ having interposed nothing to the contrary, (where yet he that to save anothers life, or rather then take it away, should venture and lose his owne, may be thought to doe better and more honourably, in imitating Christ who laid downe his life for his enemies.) This then being granted, I lay yet to the second part of your question, that the same rule cannot be extended to the making of warre unlawfull. 1. Because the Supreme Power who is supposed to mannage the warre, hath the sword put into his hand by God, (which the private man had not;) and that not onely to punish Subjects, but also to protect them. 2. Because it is his duty so to doe, which he may not, (without sinne against them, and failing in discharge of trust) neglect; whereas the private man having power of his owne goods, may recede from that naturall right of his; deny himselfe

selfe, to follow Christ; and for his life it selfe may better thus part with it, by leaving it to Gods tuition, then the Magistrate can another mans, being entrusted by God to defend it, and by oath bound to performe that part of his duty. And for the number of those whom a warre endangers to kill, that will be countervailed with the number of those whom it is intended to preserve, whose peace and quiet living, if it may be gotten, is more valuable to them then life it selfe deprived of that. S. Well then, supposing warre to be lawfull, and these two kinds of warres to be such, What other kinde of lawfull warres are there? Or be there any more? C. It will be hard to name any other; and yet I shall not peremptorily say there is no other, because some other perhaps may be found which will beare proportion to one of these.

It will be easier to informe you in this matter by telling you what be the speciall sorts of wars that are unlawfull. S. What be they? C. 1. When one Nation fighteth with another for no other reason but because that other is not of the true Religion; this is certainly unlawfull. For 1. God hath not given any nation this jurisdiction over another. And 2. Tis against the nature of Religion to be planted by violence or consequently by the sword; and therefore much more is this unlawfull for Subjects to doe, against the lawes and

and governours under which they are placed. S. *But is not Religion the most precious thing of all? What then may we fight for, if not for that?* C. It is the most precious thing indeed, and that to be preserved by all lawfull, proper, proportionable meanes; but then warre or unlawfull resistance being of all things most improper to defend, or secure, or plant this; and it being acknowledged unlawfull for Peter to use the sword for the defence of Christ himselfe, to doe it merely for Religion, must needs be very unlawfull. Religion hath still been spread & propagated by suffering, & not by resisting: and indeed it being not in the power of force to constreine my soule, or change my Religion, or keepe me from the profession of it, armes or resistance must needs be very iimproper for that purpose. S. *What other warre is unlawfull?* C. All manner of invasive warre for the enlarging of our territories; for the revenging of an affront; for the weakening of those that we see prosperous, and consequently suspect it possible for them to invade us for the future; or in any case, unlesse perhaps to get some reparation for some eminent injury done to our nation which the nation cannot reasonably beare, not yet hope for any other way of reparation. S. *What is required to make it lawfull for any private man to take armes?* C. Commission from the Supreme Powers under which he lives, and to whom

whom he is a Subject, and who have the power of the sword in their hand; and therefore as in obedience to them, it is possible for a private man lawfully to take armes, even when the Governours do it unlawfully, supposing that he thinke the cause good upon the Supreme Powers undertaking it; so he that takes up armes only for hire, or hope of honour &c. under one who is not his Magistrate, may, though the cause be just for which the Generall fights, commit sinne in fighting under him.

S. What is there more that you thinke fit to teach me from this precept of not retaliating, or not avenging the injurious? C. It will be best given you by proceeding, and observing what Christ addes on the backe of this prohibition. *But whosoever shall smite thee on thy right cheeke, turne to him the other also &c.* S. What is generally observable from those additions? C. 1. The occasion of them, 2. The generall nature of them wherein they all agree and accord. S. What is the occasion of them? C. Christ's foresight of an objection, which upon occasion of the prohibition precedent, men would be apt to make, thus: If when one doth me an injury I may not revenge it on him my selfe, or require a legall revenge upon him, then by this easiness he will be taught to multiply those injuries; to smite me on the other cheeke, when he sees me take that so

so patiently; to take away my cloake also, if I am so tame as to let him carry away my coate without any payment; to make me goe a litage of two miles with him next time, if I take the first oppression so patiently. To this foreseen objection, our Saviour answers by commanding us to performe the former duty, and put this feared hazard to the venture, intimating that this is not sure to be the reward and consequent of such patience. But yet if it should be certainly so, yet we Christians must rather submit to this also, then give theraines to our revenge on that consideration; we must venture that consequent with Christ who hath commanded us this patience, and be armed for the worst that can befall us in his service. From whence you see what obligation it is, that lyes upon us toward those acts which are accounted so ridiculous among men. Not that we are presently to turne the left cheeks to him that strikes us on the right, to give the cloak to him that takes the coate, &c. but to performe the precept of non-revenge, and not to be tempted from it by any foreseen inconvenience: Yea and really to make that adventure, if I cannot performe that obedience without it, rather let him take the cloake also, then seeke wayes of revenge for such former trespasses. Which will be nothing unreasonable, if we consider, 1. That Christ can preserue us from farther injuries if he thinke

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think good, as well without as with our assistance; and indeed that patience is oft blest by him to be a more prosperous meanes of this, then selfe revenge would be; it being Christ's tryed rule to overcome evill with good, 2. That if we should chance to suffer any thing by obeying him, he will be able to repaire us in another world.

S. What now is the generall nature of these appendant precepts, wherein they all agree and accord?

C. That they are all tollerable and supportable injuries both in respect of what is done already, and what may be consequent to our bearing them. For thus the losse of the coate, or cloake also is a moderate injury; the smiting on the cheeke or cheekes a very unconsiderable paine; and only valued for the contumely annext to it, which yet Christians had beeene before, v. 11. (and should after by the sufferings of Christ be) taught to support cheerfully; and the going a mile or two a very tollerable invasion on their liberty, and a very easie post, being compared with the ordinary stages, and from thence 1. The reasonableness and agreeableness of Christs commands to our strength appeares; that he provides us such easie yokes and light burthens, even when we thinke he useth us most hardly, 2. The indlgence which he allowes us in matters of greater concernment; where the damage or trespass is not so supportable, he there intimates a liberty to

to use some meanes to save or repaire our selves, (which may be extremely usefull if not necessary to our temporall Subsistence) though not to worke revenge on the enemy for what is past, by exacting any punishment on his person, by endeavouring to trouble him, who hath troubled us, (which cannot bring in any profit to us.)

S. What now is particularly observable from each of these, and i. from the first? C. That for light injuries done to our bodies which leave no wound behinde them, nor are the disabling or weakening of our bodies, nor bring any considerable paine with them, we are not to seeke any way of private, no nor so much as of legall revenge, no not though the injury were a contumely also, and the putting it up, a reproach in the account of the world, and withall a possible nay probable meanes to bring more upon me of the same making, this thus set, is my Christian duty, which I cannot omit without sinne; and which for us to performe or Christ to command is so farre from unreasonable, that the contrary if we observe the experience of it, is much more unreasonable, and the seeking revenge ordinarily subjects us to greater inconveniences, to more and more dangerous blowes, many times, if we become our owne champions, and avenge our selves; and to more considerable trouble and charge, if we seeke it from the Court of Judicature.

ture. S. What do you in particular observe from  
the second? C. 1 The word rendered [sue at <sup>as</sup> ~~xp̄~~ law] may also signify to strive, or contend with  
thee any other way, and so take away thy coate  
from thee, (and in this case rather loose that and  
more, then either hurt or maligne him) and 'tis  
not improbable that it may so signifie here, be-  
cause Saint Luke readeſ [him that taketh away <sup>μὴ χωλῦ-</sup>  
thy coate, forbid not. &c.] i. e, do not by contra-<sup>σης.</sup>  
ry violence or hurting of him thus repell him. If  
it referre to the former, then we learne that *suing*  
*at the law*, though it be meant as a remedy for  
trespasses, is oft used as an instrument to do them.  
2. That another having wronged me by a suit,  
and gotten an unjust verdict against me doth not  
make it Christian for me to attempt the like on  
him. 3 That I must not stand so punctually on  
my right of dominion or propriety in my goods,  
as to designe revenge on every one whosoever  
shall in the least matter intrench on it, which, be-  
side that Christ's prohibition makes sinne in a  
Christian, the very delayes, and expencefullnesse  
of Courts makes unreasonable and absurd for any  
man to do. Many losses are more supportable,  
then such a costly meanes of repairing them: Yet  
this not so farre to be extended, but that he that  
1. By no arbitration can get his owne. Or 2.  
that desires only to obtaine decision of any con-  
troverſie, Or 3. he that by this meanes may de-  
fend

fend a widow or orphane, Or 4. provide for his owne family. Or 5. enable himselfe to re-leive the poore, may lawfully in a matter of great moment enter a suit at law. S. *What from the third?* C. That the same rule holds for my liberty, that did for my body and estate, that every diminution of it must not enrage me either to a private or legall revenge on the invader: the summe of all is, that small supportable injuries of any kind we Christians must beare without hurting againe, or so much as prosecuting or impleading the injurious. In weightier and more considerable matters, though we may use meanes. 1. To defend our selves. 2. To get legall reparations for our losses, yet even in those the giving any way to revengefull desires, or desiring to give him any smart, or paine that brings no reall gaine, or ease, or advantage to us, save only the satisfying our revengefull humour, is still utterly unlawfull.

S. *But what is that, that followes in the close of this period, v. 42, Give to him that asketh thee, and from him that would borrow of thee turne not thou away?]* And how comes it in this place? C. The substance of it is a command of univer-sall, unlimited liberality according to our power to all that are in need, and a direction to one speciall kind of workes of mercy, the lending (without all exaction of use for the loane) to those  
that

that are in present want, and may by such present supplies for present exigence, be taught a way of thriving in the world, and getting out from those difficulties offortune. In which case the lending for a time, and after that time the requiring mine owne againe, may do some men as much, perhaps more good, by obliging them to industry, and providence, and fidelity, then giving to some others might have done. S. *What connexion is there betwixt this precept of liberality, and the non-revenge immediately preceding.* C. 'Tis this, 1. That forgiving, and giving, the two speciaall workes of our charity toward men, should alwaies go together; one never doth so well, as when tother is joyned with it. Revenge will blast our liberality; and the coveteous il liberall heart will defanie the most perfect patience. 2. That the practice of liberality will helpe us to thinke it reasonable not to meditate Revenge, and withall demonstrate our patience of injuries &c. to be no puillanimous cowardly act, because I dare not resist him, but only an act of obedience unto Christ, in doing as he hath done, both for patience and liberality, my Christian charity obliging me to one as well as tother.

S. *What now is the ground-worke of the next § 10. period?* C. The repetition of the old law of Of loving loving neighbours and hating enemies. S. Is there enemies

any such thing in the law of Moses, or Nature, that we should hate our enemies, and love none but neighbours? C. I shall tell you as clearely as I can what both those lawes have done, in this matter. S. What hath the law of Moses done? C. For the loving of the Neighbour, i. e. the fellow Jew, it hath commanded to *love him as thy selfe*, *Lev. 19. 18.* and not to *avenge* nor *beare any grudge against him*; from which, though it were no exclusion of the like to other country-men, yet 'tis very true that the Jewes tooke occasion of advantage to deny all kindnesse and exercise of offices of common humanity to all others unlesse they became Profelytes to them. Now this they did without any authority of their law, which therefore *Christ* by the parable of the good *Samaritan*, shewes to belong to the loving of (and shewing mercy to) others beside their owne country-men, and extending the meaning of the word [neighbour] to all those who are of the same *common stocke* with us, and are *men* as well as our selves: though the truth is, God by prescribing the Jewes peculiar meates, and forbiding others that were familiarly used by the Nations, did consequently interdict them any speciall familiarity of converse with the Nations; by way of caution, lest they should be corrupted by them wh <sup>o</sup> were at that time so extremely Idolatrous; which rule consequently was to be accounted temporary

temporary, and to last no longer then the reason of it. But then, for the hating of enemies, it is not to be thought that there was any such precept given to them, of hating, either all but their owne countrymen, or even all their very enemies. Thus much only toward it we finde in the law, that though the *Jewes* were commanded to do courtesies to their enemies of their owne country, to *rescue the enemies Oxe out of the ditch, &c.* yet they are forbid to enter any friendship, affinity, league with the seven nations, *Hittites, Amorites, &c.* or to shew any mercy to them; which yet must not be extended to the commanding all manner of mortall hatred against them, but this within certaine limits; they were to offer them conditions of Peace, and to permit them to redeeme their lives, if they desired it, by servitude, *Deut. 20. 10, 11.* and though upon not accepting of conditions of peace, they were to have no pity on them, but to destroy them utterly, yet this belonged only to those of that age; *Solomon* doth not so, but only levies a tribute of bond-service upon them *1 King. 9. 20, 21.* After the same manner were they to deale with the *Amalekites, to have warre with them for ever. Ex. 17. 16. Deut. 25. 19.* and with some difference, with the *Moabites, and Ammonites.* In all which nothing can be observed contrary to the law of nature, or humanity; for the same power that

the Magistrates on earth have over malefactors, the same sure must be yeilded God over Nations and Governours of them, to put them to death by what meanes he please. This execution he was pleased to commit to the people of the Jewes, after a long time of patience, when those nations had filled up the measure of their rebellion, *Lev. 18.*

**14.** So that this of *bating enemies*] cannot be accounted of as any common generall command, for it held not generally against any but these forenamed nations; but as a *speciall, particular sentence of Gods*, to be at that time executed on them. And although, the truth is, the Jewes did generally resolve it lawfull to kill or spoyle any that were *strangers* from the religion of the true God; yet by the limiting of Gods command for such execution to these forenamed, and that with this reason, because they had *fill'd up the measure of their iniquities*(which when it is, none but God can judge of) 'tis evident that this was an error in the Jewes, and that the rather because at this time when Christ spake, they were subject to the *Romanes*, and had no power of the sword in their hands; in which case those former commands of warre with *Amoleck*, (much more with other idolatrous Nations, against whom it was not appointed) became utterly out-dated, and the law of nature was to prevaile; which commends love and charity to all men.

S. Tom

S. You promised also to shew me what the law of Nature had done in this matter. I pray what is it? C. We have no better way now to judge of that then by the writings and sayings of the wisest naturall men; the summe of which is this; That all men are to be loved and obliged by us; No man to be hurt or disoblighed but he who hath first injured me; in which case the great Philosopher thinkes it a reproveable thing to *love an enemy, (as to hate a freind)* but withall, the moderatest, and wisest, and most elevated minds, though they would not command or oblige all men to love enemies, doe yet commend it as most honourable so to doe, and give many excellent reasons for it; and conclude, that the *wise and good man hath no enemy*. So that from all this, the short is, that the *Jewes* taking some advantage from those forementioned commands of *Moses*, and mistaking them, did thinke it lawfull to hate others of different Religions, i.e. all other Nations, (and the same may be observed of the *Grecians* toward the rest of the world under the title of *Barbarians*) but in this did they both against the law of *Moses*, as hath beene shewed, and against the law of *Nature*; by which, hating or hurting is avowed onely in case of injuries done, and even then also the contrary commended; and so that which *Christ* hath here to doe, is partly to recall and reforme the *Jewes* to the law.

*Arift: Top.*

law of nature , and to command that which that commended, partly to advance and set it higher then the law of the Jewes had required of them before. S. What then is now the law of Christ in this matter? C. It is set downe, v.44. But I say unto you , love your enemies , &c. to the end of this Chapter. The summe of which is, that other mens faults or sinnes against us (nay against God himselfe , for the Jewes enemies , the people of the seven Nations, Amorites, &c. being most detestable sinners before God, are here referr'd to in this word , *Enemies*) give not us any dispensation for the non-payment of that great debt of our nature, *love to all our kind*. 'Tis true indeed the passions and affections that our nature is subject to , doe incline us to revenge against our enemies; or if we can conquer that, yet we cannot choose but make a distinction betweene freinds and foes , and at least have a great coldnesse and indifference to those who have deserved so ill at our hands. But Christ is come to mortify those affections of rage and revenge ; and to leade us higher then nature would bring us; to affections, and words, and actions of kindnesse, and benignity to those that have exprest the contrary of every of these toward us. S. But is it not abundantly sufficient, if my affections and behaviour toward mine enemy, be not like his to me, unkind, retaliating of injuries, &c? Is there any more requiri-

red of me? C. Yes undoubtedly, of a Christian; who is to transcribe that copy, that Christ's owne dealing with us when we were enemies, did set us. I must not onely *negatively* not hate, or curse, or pursue with injuries; but *love*, and *blesse*, and *doe good*, and *pray* for my greatest enemy.

S. *What is meant by Loving him?* C. That denotes the affection of charity, and kindnesse, and benignity toward him: 1. Wishing him all the good in the world, but that especially which he most wanteth, the good of his soule, conviction of sinne, reformation, &c. 2. Pitying and compassionating him, and that the more for being mine enemy, because that implies a sinne in him, which is of all things the most proper matter of compassion. 3. Being cordially affected toward him. S. *What is meant by Blessing him?* C. The word in Greeke, and the opposition to *cursing*, (i.e. evill or bitter speaking) noteth *kindnesse* and *freindlinesse* of language; giving them all freindly and courteous words, who have nothing but railing and evill speaking for us; commanding in them whatever is capable of it, though they doe nothing but defame and backbite us. S. *What is meant by Doing good to them?* C. All outward reall effects and actions of charity. Such are almes if they be in want; *feeding*, *giving to drinke*, *sloshing* them, when they are *hungry*, *thirsty*, *naked*; *comfort* if in any *distresses*; *Councell* if in any difficulty;

difficulty ; rescuing their goods, &c. if we see them in danger ; admonishing them in a freindly manner , and such as may be most likely to prevaile with them when we see them falling into any sinne , reproving and correcting fatherly , when we see them fallen : In a word , contributing our utmost to the good of their bodies , e- states, families, reputations , but especially their soules ; and all this without any tincture of our revenge , or rage mixing with it . S. What is meant by Praying for them ? C. Desiring of God for them whatsoever they want . 1. Pardon of sinne with an expression of my free pardoning them . 2. Grace for amendment of life . 3. All other blessings temporall and spirituall which they stand in need of .

S. This is a duty of some difficulty , what helpe can you direct me to , to facilitate the performance of it ? C. Many considerations there are which will tend to that end . Three there are here named . S. What be they ? C. The first is the example of God , who sheweth mercy to sinners , who are his enemies ; and in the outward dispensation of temporall blessings , giveth as libe- ral a portion many times to the wicked , un- thankfull provokers , as to his good servants ; and for the common advantages of life , Sunne and Raine , dispensesthem generally in an equality to all . And then for us to doe the like , is a God-like thing ;

thing ; the greatest dignity that our nature is capable of. S. *What is the second helpe?* C. The consideration of the reward which God hath decreed for such who doe this, and that proportioned to their actions ; retribution of good to evill, of mercy and happinesse, though we are sinners and enemies. Whosoever doth but thinke of that, how much the joies of Heaven for eternity are beyond the pleasure of a little revenge for the present, will never thinke fit to make such an unequall exchange , to lose so rich a reward for so poore a pleasure. S. *What is the third helpe?* C. The consideration of what is done by all others the vilest and wickedest men in the world. For such were the Publicanes accounted, and yet they could thinke themselves obliged to love their freinds , and satisfy that obligation ; they could use civilities, and courteous compellations and salutations to their neighbours, &c. And if we who are bound to exceed the Scribes and Pharisees, the strictest sect among the Jewes, shall be but in the same ranke with Publicanes, ( who are otherwhere put with heathens, and harlots, and sinners) the vilest and most abominable of all men ; this will sure be a great reproach to us Christians. S. *What other motives can you adde in this matter, why I should love my enemies?* C. i. That by this meanes I shall conquer my selfe , my unruly passions, with a most glorioum heraicall peice

peice of victory. 2. That by this I shall preserve my selfe in a great calmenesse and quiet of minde; which thoughts of revenge wholly deprive me of. 3. That this is of all others the most probable way of overcoming my enemies; Revenge being a meanes of exasperating and enflaming him, charitie of melting him. Which if I doe, I *first* get a freind for an enemy, and *secondly*, have the honour and claime to the reward due to them, that *convert sinners from the errorre of their wayes*. 4. That this is a way of excelling all other men in the world; none but Christians thinking themselves obliged to doe this. 5. That this is the speciaall way of Christian perfection, and is so called in the close of this Chapter, *Be ye perfect, as your Father which is in Heaven is perfect*. In stead of which, Saint Luke reads, 6. 36. *Be ye mercifull, &c.* noting this mercy, or almes, or benignity to enemies to be the highest degree of Christian perfection. S. *I beseech God by his renewing quickning spirit to mortify the contrary sinne, and worke this truly Christian grace in my heart.* You have past through the fifth Chapter, and so Christ's Reformatiōns of, and Additions to the Old Commandement. I will not question why Christ reformed or improved no more of them, it is sufficient to me that he hath not; which being an act of his wisdom, it is not for man to question, but acquiesce in.

C. You judge aright, yet doe I conceive that

two other Commandements of the second Table Christ hath improved in this Sermon. The ninth there of not bearing false witness, he hath improved into not judging, c. 7. 1. the last of not coveting, into taking no thoughts, c. 6. 25. &c. And as for the fifth (which is the onely one of the second Table now left out, there may be particular reason for it, because that honour of father and mother, obedience to superiours, Magistrates; &c. was by the Jewish law advanced so high, even to prohibiting of thoughts of evill against such (which say the Jewes, is the onely case wherein thoughts are prohibited) that there was no need or almost possibility of setting it higher. Let us now proceed to the next, the sixth Chapter, and consider what first we shall fall upon.

## LIB. III.

S. **V**HAT is the first generall aime or designe of this next part of the Sermon beginning, c. 6? C. The regulating of three great Christian duties, Almes-giving, Prayer, and Fasting. Three so necessary considerable offices of a Christian, that learned Divines have resolved them to be the three speciall Christian sacrifices, <sup>Aquis.</sup> art. 3. <sup>nas 2. 2.</sup> or acts of divine worship; the first out of our <sup>gu. 85.</sup> ad 2. states;

states ; the second of our soules ; the third from our bodies ; which are the three principall parts of a man, every one therefore obliged to pay its tribute of acknowledgment to the Creatour. S. I shall then presume them worthy of our distinct survey, and to that purpose pitch upon that first, which I see first placed that of Almes giving, and expell what method you will propose to me as most proper to give me a cleare sight of what Christ hath thought fit to represent to me concerning it? C. I shall reduce it summarily to these two heads, 1. A duty supposed, 2. A caution interposed for the regulation of this duty. S. What meane you by the duty supposed? C. I meane this, that the duty of almes-giving here mentioned, is not so much here commanded by Christ, as presumed and supposed, as a duty that both the law of Nature, and of Moses, required of all men, Heathens and Jewes before, and therefore needed not to be commanded by Christ, but onely to be thus honourably mentioned by him as a duty that he meant not to evacuate, but confirme; so farre that he that would not observe it should be unworthy the title of a Christian, nay of a Jew or Heathen man ; all lawes so strictly exacting it of him. S. The duty being so necessary, and yet onely toucht on or named here, you may please a little to explaine to me. C. I will, by telling you, 1. That it is the same duty, (express by the same word) that mercifullnesse

cifullnesse is in the fifth Beatitude; but then 2. That it seemes here to be restreined to that one kind of mercifullnesse which consists in giving; & that peculiarly of *releife corporall* to them that want it, and therefore it will not be pertinent in this place to speake to you of any branch of mercifullnesse, but of that which we ordinarily call *Giving of almes*.

S. What do you thinke fit to tell mee of that?

C. Onely these two things, as most proper for your direction in this duty, the first for the substance of the duty, the second for the most convenient manner of performing it. S. What for the substance of the duty? C. That I am bound by all lawes of Nature, of Moses, of Christ, as God hath enabled me, to releive those that are in want, the hungry, the naked, the fatherlesse, and widow. &c. destiture of worldly succour, the doing of which is called *pure religion or wor-* xada-  
ship, by Saint James, c. 1. 27. S. What directions *et cetera.* have you for the most convenient manner of performing it? C. This one especially ( which St Paul. 1 Cor. 16. 2. hath given me occasion to thinke on ) that *every rich man or thriving man, every one that either hath constant revenue, or profitable trade, should lay by him in store, as God hath prospered him, for the use of the poore; dedicating yearely, or monthly, or weekly, such or such a proportion for this purpose*

pose, and seperating it from the rest of the heap, that it may be ready for such uses, as the providence of God shall offer to us. S. *How will this be best done?* C. By a yeerely valuation of my income, whether of rents, or gaines by trading, and setting a part a reasonable proportion of that, and then dividing that grosse proportion into as many parts, as there be weekes in the yeare; and then *every Lords day* (according to the Apostles direction) or otherwise weekly, to put into the poore mans bag, or boxe, or pocket, such a just proportion, which from that time I am to account of, as none of mine, but the *poores propriety*; which I cannot take from them againe but by stealth, that I say not *sacriledge*. This way of setting a part before hand will be very usefull both for the resisting of coveteous thoughts, which will be apt still to intercurre, when objects of charity offer themselves; and also for the having provision ready at hand, to give when we would be willing to give, which otherwise perhaps would sometimes be wanting; and the doing this thus weekly, will make the summe thus parted with so insensible, that we shall not misse out of our estates, what is thus consecrated.

S. *But I pray what proportion yeerely should I thus designe?* C. The exact proportion or *quorum*, I cannot prescribe you, the Scripture having

ing defined nothing in it; but by commanding *liberality*, and voluntary and *chearefull giving*, rather intimating that there is no set proportion to be defined, but to be left to every mans owne breast, how to proportion his free will offering: For although one place there be that seemes to require all to be set apart for this purpose that comes in by way of gaine from Gods prospering hand, to wit that just now mentioned, *1 Cor. 16. 2.* where he appoints that every one set apart *παραπομπὴν ὅπερ ἔχει τινα, τραβεργόντων ώπερ ἀπέκτηκεν, οὐδὲ θριάσαν, οὐδὲ προσθεράπευταν,* (not as we render it, as God hath prospered him; for 'tis not [*as as*] but [*in whatsoever*]) yet it appeares that that was in a peculiar case at that time, for the relieving the poore Christians at *Jerusalem*, who were so many, and so few to relieve them then, that all that could be spared was little enough for the turne; & therefore that can no more make a rule for the present times, then the having all common then, and bringing all to the Apostle's feet, will be exemplary to us. I shall only for your better direction give you the best light I can, which will be by these gradations. 1. That the *Jewes*, the People of God were bound by law to set apart *a tenth of all their increase every third yeare for the use of the poore*; Every yeare you know the tithe was paid to the Preist, but that being done, *every third yeare*



yeare they were to tithe againe, for the poore; which was in effect a thirtieth part yearlye of their encrease; for that (you know) a tenth part every third yeare, being distributed into three parts, and each of those three assigned to each yeare, will amount to. But then a. other commands there were given to those Jewes, concerning the poore, as of permitting them to lease in the field, lending them without use, rettoring the pledge before night, and other the like, and all this a Jew was bound to; he sinned against the law, if he did it not.

*This was his Righteousnesse.*, Deut 24. 13. i. e. that degree of mercy which the law required of him, instead of which the Greeke translatours use a word signifying

*ἀλεημοσύνη Almes or Pity,* the same which is in this place of Christ's Sermon, (and it is farther observable,

that in this place some very ancient Copies instead of this word which signifies Almes, have another word signifying *Righteousnesse*) all which signifies some degrees of almes-giving to be required by the law, without performance of which a Jew cannot be accounted righteous: and such were those three yeares tithings, and the rest forementioned. But then thirdly, beside this

*Righteousnesse of the Jew,* or that proportion required to his being a righteous Jew, there was another higher degree among them, called *Mercy, or goodness, or bounty, or charity,* which, by

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their Interpreters, is more then *righteousnesse*, excess or abundance of *righteousnesse*. Thus shall you see those two words many times put together, not as equivalent, but one a higher degree then the other. *Dan. 4. 27.* *Breake off thy sinnes by Righteousnesse, and thine iniquities by shewing Mercy to the poore; the mercy set last, as being highest.* so *Mic. 6. 8.* *What dash the Lord require of thee, but to do Justice and love Mercy?* So when the comparison is made by the Apostle betweene a *Righteous man* and a *Good man*, *Rom. 5. 7.* the *Good man*, is this mercifull minded man, which farre exceedeth the other. By which you see that he that will be a *Good*, a *pious*, a *mercifull Jew*, he must exceed those termes, which by the law, the Jew was bound to, i. e. must allow to pious uses much more then the thirties part of his encrease every yeare; and this law, and direction being by God himselfe given to his owne people the *Jewes*, may deserve so farre to be considered by us, as it is an evidence of Gods judgement then to that people. But then <sup>4<sup>thly</sup> though this be not a law now binding us, as not given to us, yet being a law of *charity* and *mercy* to my poore neighbour, which for the substance of it, is an *eternall law of Nature*, there will be small reason for a Christian to thinke himselfe disengaged from that *quosum* or proportion, which even the *Jewes*, who were considered</sup>

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as in a state of imperfection, were obliged to; save only that this is now left to their owne freedome which was before commanded; and 'twere shame that a Christian thus left to his owne freedome should come short of what a Jew was brought to by constraint. But s<sup>r</sup>. on the contrary side, the more perfect law of Christ, and the more grace, and the more light brought into the world by him, requiring higher perfection now, then before by law was required, (*so that except our righteousness exceed theirs, we shall not enter the Kingdome of Heaven*) may very justly be deemed to require a greater proportion of us now in workes of mercy, then of them was then expected. From whence it will be consequent, 6<sup>r</sup>. That as our *Righteousnesse must exceed their righteousness*, so our *Mercy their mercy*: i.e. that to be a righteous Christian, (i. e. such an one, as performes what the law of Christ requires of him for almes-giving) 'tis necessary to set apart much more then a yearlye shiertieh of his revenue, or encrease; and to be a mercifull or benigne or piious Christian, much more againe then that, is necessary. But then seventhly, the Christian (as also the Jewish) law in this matter, doth not so consist in an indivisible point, as that any set proportion can be defined, lower then which would be the sinne of parsimony, and higher then which the sinne of prodigality; but is allowed its latitude,

tude, within which it may move higher or lower without sinne; yet so that it may on one side be so *low*, that it will be unchristian love of money; and on the other side so *high* (if it be to the neglecting, and exposing his owne children, and family) that it may be wretchedleſſe prodigality: which two extremes being by the helpe of the former directions avoyded the rule will be, That the more liberall we are to them that want, or the more liberall in setting apart for them to provide them a plentifull patrimony, the more acceptable it will be in the sight of God; and the more liberally rewarded: according to that of the Apostle, 2 Cor. 9. 6. *He that soweth bountifully, shall reap bountifully,* by which I conceive is meant not only Gods abundant retributions of Glory in another world, but even his payments of temporall plenty here, to those who have beeene willing to make that Christian uſe of that earthly talent committed to their Stewarding.

S. Doe you beleive, that liberality to the poore is likely to receive any ſuch reward in this life? The reason of my question is, because if there were any ground for the affirmative, I ſhould conceive it a moft convincing motive to all, even the worldly-minded men, to cast their bread thus upon the waters; if it ſhould returne to them againe in this life with encrease. Liberality being a thing pleasant and delightfull even to flesh and bloud, to the

most covetous minded man ; and nothing imaginable to deserve any from the practice of so lovely a duty , were it not the feare of diminishing our store or bringing our selves to want by that meanes . I shall therefore in great earnest desire to heare your opinion in that point ? C. I make no doubt of this truth , that mercifulnesse and Christian liberality is the surest way to plenty and contentment in this life ; so farre from ever being a meanes of impoverishing any , that it is most constantly ( when exercised as it ought ) a meanes of enriching . And that you may not thinke this a phansy or speculation , or groundlesse confidence in me , I shall tell you that I conceive there is not any one thing ( temporall ) for which there are so many cleare evident promises in the Scripture as this . For the giving you ground of faith in this , I will name you some . And a foundation I shall lay , Deut . 26. 11 . where there is by God prescried a forme of prayer to be used by him that hath made an end of tithing all the tithe of his encrease the third yeare , i.e. that hath paid the poore their patrimony , ( as appeares by the rest of the verse , and which till it be done , the third yeares tithing is not made an end of . ) And the forme prescried gives the man that hath so done liberty and priviledge of claime and challenge to all kind of earthly blessings . v. 13 . Then thou shalt say before the Lord thy God I have given to the stranger

to the fatherlesse, &c. And thereupon, v. 13. Looke downe from heaven and blesse thy people Israel, and the land which thou hast given us, a land flowing with milke and honey. The mention of the milke and honey, and affluence, is an interpretation what that blessing is which is there prayed for so confidently; to wit, temporall plenty here; and Gods prescribing this forme of prayer is argument enough that God will grant it to him, that having performed this condition, doth humbly in prayer require the performance of such promise. Onely by the way, these two things must goe together inseparably, performance of the condition, and then *prayer* to God. According to that of the blind man in the Gospell, that he that is a worshipper of God and doth his will, him he bearest. Other places fit to be superstructed on this you have in the Psalms of David, Psal. 41.1. *Blessed is he that considereth the poore and needy.* And what kind of blessing this is, appeares by the context, *The Lord will deliver him, preserve him, keep him alive, blesse him on the earth, &c.* And besides others one remarkable place that booke affords, Psal. 37. 25. *I have beeone young, and now am old, yet saw I never the righteous forsaken, nor his seed begging bread.* What is meant by the righteous there, will be evident, if you advise with v. 21. *The Righteous sheweth mercy, and giveth.* and v. 26. *The righteous is ever (or all the day) merciful.*

*full and lendeth.* His liberality such and so continuall (*all the day mercifull*) that one would thinke it able to exhaust his patrimony ; to bring him, at least his posterity, to want and beggery ; and yet in all *Davids* observation, he had found (so farre as to make an *Aphorisme* of it) that none were ever brought to want by that meanes; but, as it followes for confirmation of this truth, v. 26.  
*His seed is blessed;* his posterity as prosperous as if their father haddigged through the mine into hell (where the Poets thought riches dwelt) to fetch out treasure for them. Where although the rule doe not necessarily hold so farre, that no other meanes can make a mercifull man poore, (for perhaps negligence, suretyship, some other sinne lived in and bringing a curse upon him, may; and *mercifulnesse* not prove antidote sufficient to secure him against all other poison.) Yet thus farre it doth in *Davids* observation hold, 1. That it never brings any man to want ; whatever else may, that will not; 2. That it is an ordinary meanes to helpe to more wealth ; to enrich the posterity ; to bestow temporall blessings on them; a benigne favourable influence this hath upon all that belongs to him. And this which *David* mentions as an *Aphorisme* of his owne observation, I believe I might extend to all times, and challenge any Historian of past, or observator of present times, to give one instance out of his knowledge

*and so.*  
Pluto.

to the contrary ; of any Christian Almes-giver that brought himselfe or his posterity to want (nay that did not thrive and prosper the better) by that meanes. Some notable examples I have knowne in my time for the confirming what I now say, but could never yet heare of any to the contrary. To these I shall adde a few places of testimony also out of the Proverbs of *Solomon*, 11. 24. *There is that scattereth and yet encreaseth.* i. e. One sort of scatterers there is that encreaseth by scattering ; and no cause of doubt but that the mercifull is this kind of scatterer ; which farther appeares by the opposition in the rest of the verse, *There is that withholdeth more then is meete, and it tendeth to poverty.* A strange thing that scattering should be a meanes of encreasing ; giving, of having ; and withholding, of poverty; keeping, of not having ; but when 'tis considered how all temporall plenty is of Gods disposing, how by his blessing and opeing his hand, all things are filled with plenteousnesse ; and by his withdrawing his auspicious influence, all things are imProsperous, moulder and crumble into nothing, there will be small difficulty in beleiving Gods promise for such kind of difficulties, as these. Besides, the following verses make it cleare, that it belongs to this matter, v. 25. *The laborall soule shall be made fat, and he that watereth shall be watered also himselfe.* And selling of corne being an act

act of liberality, v. 26. in opposition to him that withholdeth it, it followes, *Blessing shall be upon his head.* and v. 28. *The Righteous, i.e. the liberall againe, (as opposite to him that trusteth in riches) shall flourish as a branch.* i.e. be very prosperous. And though it follow in the last verse, *that the righteous shall be recompenced on the earth;* i.e. meete with afflictions and punishments here; yet is that common state of good men reconcileable with temporall blessings here, as may appeare, *Mark. 10.30. So againe, Prov. 13.22. A good man leaveth his inheritance to his childrens children.* Where if the good man be the same that is meant by that phrase, *Rom. 5. 7.* it will be distinctly pertinent to this matter, (and so the context would inforce, *and the wealth of the sinner is laid up for the just.*) But if it be a more generall word, yet then also this of the mercifull will be contained under it. So againe, *Prov. 14. 31. He that hath mercy on the poore, happy is he.* So 19.17. *He that hath pity on the poore lendeth unto the Lord:* the *Vulgar* read it [*lendeth unto the Lord upon use*] and *that which he hath given will be pay him againe, and (it being lent upon use,) pay him with use, and interest also.* On occasion of which place I remember an ancient story in *Cedrenus* (how true I know not) of a *Jew*, as ancient, saith he, as King *Hezecbias* time, that having read this place and weighed it, resolved to try whether

whether God would be as good as his word. Gave all that he had but two peices of silver, to the poore, and then waited and expected to see it come againe ; but being not presently answered in that expectation, grew angry, and went up to *Jerusalem* to expostulate with God for cheating him by this unperformed promise. The story goes on , that he being on his way , found two men a strivIng , engaged in an unreconcileable quarrell; about a stone, that both, walking together, had found in the way, and so had both e- quall right to it ; but being but one and undivi- dible , could not both enjoy ; and therefore to make them freinds , he having two peices of sil- ver, doth upon contract divide them betwixt the pretenders, and hath the stone in exchange from them ; having it , he goes on his journey , and coming to *Jerusalem* shewes it the Goldsmith, who tells him that it was a jewell of great value, being a stone faine and lost out of the high Preists *Ephod*, to whom if he carried it he shuld cer- tainly receive a great reward ; he did so, and ac- cordingly it proved ; the high Preist tooke it of him, gave him a great reward, but withall a box on the earc, bidding him trust God the next time. The story if true , is an instance of the matter in hand ; if not, yet an embleme or picture of it. So againe, *Prov. 22.9.* *He that hath a bounfull eye shall be blessed , for be giveth of his bread to the poore.*

poore. Where the affirmative promise is most punctuall, and the reason to confirme it most remardeable, being but the repetition of the thing it selfe, (as principles are faine to be proved by themselves) the bountifull minded man shall be blessed, why? because he is bountifull, i. e. no other argument needfull to prove it but this; the promise, infallible promise belonging peculiarly to such. And *Prov. 28.27.* *He that giveth to the poore shall not lacke.* A most definitive large rule, from whence no exception is imaginable, if we had but faith to depend upon it. And lest you should thinke that this referred onely to the state of the *Jewes* under the Old Testament, and belonged not at all to us Christians, you may first observe, that these Proverbs of *Solomon* are not truths peculiar to that state, but extensive even to us Christians; and more purely so, then to them, many of them. 2. That in the Gospell one place there is that repeates in fence one part of their places, that of *19.17.* [*He that giveth to the poore lendeth to the Lord.*] to wit, *Mat. 25.43.* [*In as much as ye did it to one of these, you did it unto me.*] And then why may not the latter part belong to us also? 3. One plaine promise of temporal things there is in the Gospell also to those that part with any of their goods for Christs sake, (and such sure are the Christian almes-givers that doe it in obedience to Christs law, and charity,

rity to fellow Christians,) *Mat. 19.29.* and that in a generall unlimited stile, excluding all exception, *Mark. 10.30.* *T*here is no man that hath left house, or brethren, &c. and lands, i.e. worldly goods, but he shall receive an hundred fold now <sup>c. xix.</sup> in this time: (this first lower harvest, this season <sup>pp. 14.</sup> of retributions) houses, &c. i. e. temporall bles-<sup>14.</sup> sings here; and then over and above in another world, everlasting life. Onely with a mixture of persecutions, as Saint Marke (or Saint Peter who had asked the question which occasioned this speech of Christ, and whose *Amansensis* Saint Marke was) hath it, as before I told you. *Prov. 11. 31.* after all those temporall promises to the Almes-giver, it is added, *He shall be recompenced,* or receive his portion of afflictions in the earth. By all these testimonies from the word of God, both in New and Old Testament, I conceive this doctrine as cleare as any in the Scripture, That the promise of temporall plenty to the liberall is so distinct and infallible, that it can be no lesse then grosse ignorance of plaine Scripture not to ob-serve it; and arrant infidelity not to beleive it; and strange Un-Christians sinne not to practice that so amiable a duty; that to him that believes this, there is not the least temptation imaginable against it, even the covetous man himselfe being allowed to be the objector. S. I cannot but ac-  
knowledge the truth of your premises, and reasona-  
blenesse.

blenesse of the conclusion from them, and onely mer-  
vaile what artifice the Devill hath gotten to en-  
snare men by, and keepe them from doing that  
which is so agreeable to their humours and disposi-  
tions, even as they are partakers of but ingenuous  
nature. God melt the heart and open the hand of the  
obdurate world, and teach us the due practice of it.

I shall presume you have no more necessary to be  
added to the explication of the duty here supposed  
[and thou when thou doest almes] I shall call you  
from thence to the second particular mentioned, The  
Caution interposed, and desire to know what that  
is? C. The Caution is, that we do not our almes  
so to be scene of men; or use any meanes in the doing  
of them, to have glory of men; to be praised or  
commended by them. For this is an infirmity ve-  
ry ordinarily insinuating it selfe in our best acts  
ons, to blast and defame them in the eyes of God;  
every man being apt to desire to be better thought  
of by man for the performance of this duty; &  
specially if he be an exceder in it. S. But were  
we not commanded before, that our light should  
shine before men? What is that but to do our good  
workes so, that men might see them? C. To this  
I shall answer 1. By telling you that the perfor-  
mance of duties to God may be either publicly  
or private; the one in the congregation, the o-  
ther in the closet; the former ought to be as pub-  
licke as it may, that so they may be more excus-  
able.

plary, and tend more to the glorifying of God; & to that the shining of our *light* belongs: the second, as private as it may, to approve our selves the more to God, and to that this caution here pertaines. And though this be more illustriously observable in the two following duties of *prayer* and *fasting*, yet will it hold in some measure in this also; the Church being designed for giving also, and every Christian antiently wont to bring somewhat to the *Corban* every time he came to Church, a remainder of which custome we have still in the *offertory*, 2. That there is great difference betwixt *doing our good workes so*, that men may *see them*, and *doing them so be seene of men*; and againe, betweene *doing them so before men*, that *they may see*, and *glorifie our fasher in heaven*, and *that we may have glory of men*. The former, if it have not the latter to blast it (and if it be truly so, it excludes the latter) is only a Christian charitable care, that my good actions may be exemplary to others; the second that they may be matter of reputation to my selfe: The former respects only God's glory, and not mine owne; the second mine owne vaine aiery credit here, and not (or more then) God's. The first a most divine Christian act, expression of great love of God, and desire to propagate his Kingdome; of great love of my brother, and desire to make all others as good as my selfe, by setting them

them such copies on purpose to transcribe; the second is an evidence of great passion, and selfe-love, and impatience of having our reward put off to so long a date, as the reversion in another world; and consequently these two are most diversely rewarded; the first with a great degree of glory, for the glory we have brought to God's name; the second so odious in the sight of God, that even our almes giving, or best actions, are eaten thorow and smitten as the gourd with the worme, and come to nothing, find no reward in another world; the little reputation gotten here and affected by us, must serve our turnes, the only reward we are to hope for; which shewes the unhappynesse and folly of this sinne of vain-glory, it robbes us of all the reward that our most esteemeable, acceptable, free-will-offerings, our works of mercy, can hope for from God. S. Is this desire to be seene, and have glory of men a sinne, or not? C. A sinne surely it is, as a deflexion to the creature; and if it be the principall motive of our actions, then a wasting sinne; unreconcileable with charity, or the favour of God, (for it seemes the praise of men rules in us, and not the love of God, and then how can you beleeve? Joh. 3. 44.) but if the love of God be the principle or prime mover of our actions, and this other of the desire to be seene of men, do only steale in, as secondary carnall interest of our owne; then, though

though it be a sinne still, and such an one, as will deprive us of all future reward of that good worke, to which it is adherent, yet through God's mercy in Christ and his equitable interpretation of our infirmities, it will not prevaile so farre as to seperate betweene God and us eternally, or to cast us out of his favour; this I conceive may be concluded by analogy from that hard place of Saint Paul *1 Cor. 3. 12.* or an example whereby that (being of a larger extent, and belonging first to matters of doctrine, then to many other things) may be illustrated. The foundation being once layed, i.e. *Jesus Christ*, (he being set the principle of all our actions, the faith in, & love of him being deepest grounded in our hearts) superstructures on this, are either of pure substantiall metall, which will beare the test, or tryall, or judgement of God (for that is meant by [the day] which word in all languages almost signifiyes judgement) when done without this mixture of drosse or hypocrisie; or else of a baser alloy which will not hold out the tryall, but will perish in the fire, when they are brought to it for tryall, such are these almes-givings, &c: of ours, which have this desire of *vaine-glory* mixed with them. The former of these works, as gold, &c. not consumable by the fire, abide the tryall, and are rewarded, v. 14. the latter like wood, &c. combustible matter, perish in the fire, or tryall,

are burnt v. 15. come to be accounted to him for reward; and so all those good deeds of his are lost; come to nothing (eaten through with that cankar of vaine-glory) this mult or punishment lies upon him for this fault, but yet the foundation remaining still firme, the faith and love of God in his heart, *he himselfe shall be saved, or escape;* shall not himselfe be burnt, though his workes *are; yet so, as by fire, or through, or out of fire.* As one that being in the midst of a fire, hath his ver-  
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*ες.* ry clothes burnt from his backe, and scapes onely with his life; these tainted workes of his are lost, but himselfe *escapes,* naked and bare, to be one of the *Nethinim,* as it were, or doore-keepers in the Kingdome of God; meane while this favour which he finds, that is thus guilty of this blasting sinne, will give him but little encouragement, or comfort to indulge to it, when he knowes, that when 'tis cheife in his heart, the principle of his actions, or superiour to the love of God in him, 'tis then an act of arrant infidelity, and little mercy to be expected then; and even when it comes in, but as a secondary, appendant to his good deeds, 'tis yet *then* a meanes to deprive him of all the reward or benefit of his best actions, his Almes-giving, prayer, and fasting; and brings him low, to a very sad estate here, and comparatively meane one hereafter; all which he that will adventure for a little pauntry

try praise, that meere blast and wind, and breath  
of sinfull men, is sure very ill advised.

S. This being so unhappy a sinke, and yet so bardly gotten out of us, what meanes can you direct me to, to prevent it? C. 1. A consideration of the price it costs us [Ye have no reward of your Father which is in Heaven] or [they have their reward] here, and so none behind in another world. 2. A resolution before hand never to make my good deed more publicke then the circumstances necessarily attending the present occasion, extort from me. If I doe every good deed in the season and place that God represents the object to me, let him alone to provide for his owne glory, that is, to rise from it; and therefore I shall not need in that respect to use any artifice to publish it, under pretence of making my light shine before men. Therefore I say the second meanes will be a resolution not to make my good action more publicke then it needs, as by *browing a trumpet*, or using any meanes proportionable to that, though in a lower degree, to call mens eyes towards me; or to doe what I doe (on purpose and by choice) in the market place or street, or places of publicke meeting and concourse. (for so the word rendered *Synagogues*, signifies) But rather on the other side, if I find that humour of vanity getting in upon me, to laboure for the greatest secrecy imaginable; (for that is meant by

that impossible phrase of [not letting the left hand know what the right hand doth]) which by the way gives also a very usefull advertisement for our direction in our dispensing of almes. Not to doe them so much to the beggar in the street, (who 1. Is here, by accident, literally forbidden, v. 2. [not in the streetes] And 2. For the most part is a disorderly walker, and not the fittest object of such charity (releife of his wants without his labour being the nourishing his idlenesse) And withall 3. Is the most proper food for our vaine glory) as to the poore labourer in secret, the house-keeper that comes not abroad , and yet needes aide and releife more truly , to support the burthen of a numerous hungry family , and withall cannot be any temptation to our vaine glorious humour ; at least so probably is not , as the other. 4. The contemplation of the reward that attends my contempt of the praise of men, a thousand times more, even in kinde , then that which the vaine man attaines to; to wit, being praised of God openly before Men and Angells (whereas a few spectators of sinfull men is all that can here be compassed ) in a full quire, all looking upon us; not onely to be praised but rewarded also. S. I conceive you have now gone through the first of the three things, and fully satisfied all my scruples, God grant my obedience and practice, and observation of your directions may be as perfectly compleate

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compleate and universall. I shall call upon you now to the second, beginning at the fifth, and extended to the 16<sup>th</sup> verse. In all which I expect what you will observe unto me. C. The same generall parts that before. A Duty supposed, and a double Canticion interposed. The Duty supposed is prayer; that great prime branch of the worship of God, required of all that acknowledge God to be God, and most reasonable for all that acknowledge, 1. The world to be ruled by his providence. 2. Themselves to have any need of his grace or pardon. Or 3. That hope for any reward from him in another world. S. I shall desire your direction in divers particulars concerning this duty. And 1. How many sorts of prayer are there? C. 1. Prayer of the heart, when the soule sighs out it's desires unto God; and of the tongue added to that, which is then vocall prayer. 2. Either publicke or private: Publicke of two sorts, 1. In the Church, or meeting together of all that will joine with us, called together by tolling of a bell, &c. which is very usefull and necessary, 1. For the publicke testimony of our piety. 2. For the stirring up and enflaming of others. 3. For the making of those common publicke requests, wherein all that meete are concerned; as for all men, the whole Church, the Rulers and Magistrates of that Community wherein we live, for pardon of sinnes, gift of grace, preservation from danger, and all

§ 2.  
Of Prayer.

other things that as Fellow-members of a Church or State, we may stand in need of. 4. For the prevailing with God, (the union of so many hearts being most likely to prevale, and the presence of some godly, to bring downe mercies on those others, whose prayers have no promise to be heard ; especially if performed by a consecrated person, whose office it is to draw nigh unto God, i.e. to offer up prayers, &c. to him, and to be the Embassadour and Messenger betweene God and Man ; Gods Embassadour to the people, in Gods stead beseeching them to be reconciled ; and the peoples Embassadour to God to offer upon requests for grace, pardon, mercies, to him. 5. In the family, which is a lesser Congregation, the Master or Father of which is to supply the place of the Priest, (and to provide this spirituall food for all that are under his power and charge, as well as their corporall food) and ask those things which in that relation of members of the same family are most acknowledged to be needfull for all there present. And then private prayer of two sorts againe, either of husband and wife together, (who are as it were one flesh, and have many relations common to one another, and yet distinct and peculiar from all others.) Or of every man or woman, single and private from all others, in the closet, or retirednesse.

S. Having mentioned the sorts, you will pleafe  
also

also to mention the parts of prayer? C. Those are set downe by Saint Paul, 1 Tim. 2. I. *Supplications, prayers, intercessions, giving of thankes.* The first seemeth to referre to *Confession* and acknowledgement of, and beseeching *pardon* for sinne. A necessary dayly duty both in publike and private, for our selves and others; only in private fit to be more distinct and particular, by way of enumeration of the kinds, and acts, and aggravating circumstances of sinne. The second is the petitioning or requesting of all things necessary for our bodies or soules, in all our capacities either as single, or double persons; as members of families, of Kingdomes, of Christendome, of mankind it selfe. The third is the *interceding* or mediating for others, offering up prayers for freinds, for enemies, for all men, especially for our lawfull Governours, Kings, and all that be in authority spirituall or civill. The fourth is the returning our acknowledgements to God for all benefits received by us, or others; being bound by the rule of gratitude to be mindfull of what we have received; of piety, to acknowledge God's hand in bestowing them; of charity, to be sensible of what ever good, any part of mankind hath beeue partaker of, from that great spring of goodnessse, as well as our selves; and by all these, to expresse all in our prayers and addresses to heaven.

S. *My next inquiry must be, how often this duty must be performed?* C. This great duty consisting of these so many parts, must be performed frequently by all and every Christian, without any slacking or intermitting of it; but how frequently there is no precept in this place or any other of scripture; which argues, that though the substance of the duty be under particular precept, yet the frequency is left (after the manner of other free-will-offerings) to every mans owne conscience, and prudence, as occasions and circumstances shall direct. Yet from the commands and examples of Scripture, some speciall directions, we may take with us. As 1. that *one day in seven* is to be set apart for this purpose, (though not to be all spent in the performance of this one duty, yet) for this duty to be carefully performed both in the Church, the familie, and in private; and that with more solemnity then ordinary. 2. That *other times* taken notice of by the Church, either by way of commemoration of particular passages in the story of Christ, of his Saints, &c. or by way of commemoration of some notable benefits received; or on occasion of particular urgencies, &c. be by us solemnly observed also, according to the rule of the Church wherein we live; in like manner as the Jewes observed their dayes appointed them by law. 3. that no man omit to performe this duty at least *morning and evening, every day;* this being solemnly

lemnely required of the people of God, directed by the law of piety to begin and close all with prayer, which the very heathens could judge necessary, and being the least, that can be meant by that precept of the Apostle of *praying without ceasing, or continually*: which is thought by many to extend no farther then in proportion to the dayly sacrifices among the *Jewes*, which were constantly every morning and evening; but by none interpreted, or conceived interpretable to any lower proportion. But then 4. the examples of holy men in scripture do adde unto this number, some more, some lesse: *David* in one place specifies the addition of a third, at *morn-ing, and at evening, and at noon-day will I pray, and that instantly*, i. e. in a set, solemne, intense, earnest addresse, *Ps. 55. 17.* ( and so *Daniel*, c. 6. 10.) and this of *noon-day* is the same with the *sixth hour*, which is a time of *prayer*. *Act. 10. 9.* used by *Saint Peter*.) Others againe observed the *ninth hour*, i. e. about three of the o'cocke in the afternoone, as *Peter* and *John* *Act. 3. 1.* which is there called *an hour of prayer*, it seemes commonly observed; and by going up to *the Temple* it is likely that publicke prayers were used at that time, and this superadded to the former is a *fourth* time. And there is little doubt, but that the *third hour*, i. e. nine in the morning, was an hour of *prayer* also, though there falls not out to be any mention

mention of it in the new Testament, and then  
that is a fifth time: And the evening prayer being  
answerable to the morning, and so used at six in  
the evening, as the other at six in the morning,  
the custome of Godly men hath beene to shut up  
the evening with a *Compline* or prayer at nine of  
the Night, and so that is a sixth time. To which  
*David* seemes to adde a *seventh*: *Psal. 119.164.*  
*seven times a day do I prayse thee;* where praysing  
being the fourth part of prayer, may be a deno-  
tation of the whole duty, although the truth is,  
the phrase *seven times* may possibly be taken not  
strictly to signifie that number, but as a phrase  
or forme of speech to denote *frequency*. These  
directions put together, and pondered and com-  
pared with the *treasure* that every man hath from  
the duties of his calling, and with the great un-  
valuable *benefits* of prayer, and with the power  
of *importuniry* i.e. frequent comming to God in  
prayer, acknowledged by *Christ*, and with the  
*censure* of those things which we may  
ask and obtaine by prayer, above most other  
things which we spend great part of our time  
on, and with the *reasonableness* of giving Gods  
liberall portion out of our time as well as our  
states, who hath allowed us so much besides to  
our owne uses, will be very helpfull to you that  
you may judge discreetly what is to be done in  
this busynesse, and then still resolving that what

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is well done and well weighed for circumstan-  
ces, being for the substance a duty commanded,  
the more of it is performed, it will be the more  
acceptable to God.

S. From these Scruples satisfied give me leave  
to proceed to another, what kind of formes my pray-  
ers may, or must be presented in? C. In this there  
are two questions couch ed; 1. whether any set  
forme of prayer be lawfull to be used? 2. If it be,  
whether any other may be used? And then what directions may be had for  
that? To the first I answer positively, that set  
formes of prayer are lawfull, both as the word [set] signifies premeditate limited formes as opposed  
to extemporary, and as it signifies prescribed, and  
for forme occasions and uses commanded. That it  
is lawfull to use a set determinate forme of words  
either written or fastened in our memory, is ap-  
parent both by the example of Christ, (who in  
Saint Luke bids us when we pray, say, Our Far-  
ther, &c: not only pray after this pattern (as the  
words in Saint Matthew may be interpreted) but  
use these very words, When you pray say, Our Far-  
ther, &c. Luk. 11. 2.) and of John Baptist, who  
taught his Disciples to pray in some forme, though  
we know not what it is, Luk. 1. 17. As also of  
the Preists that used set formes of blessing the peo-  
ple, Num. 6. 24. and of our Saviour himself, who  
used a part (if not the whole) of the 23d

Psalme upon the crosse ; *My God, my God, why hast thou forsaken me? &c.* And of the Church of the Jewes, and Christian Churches through all times , who have had their *Liturgies* as wayes and formes of serving of God publickely, and as meanes to preserve the true Religion from all corruptions in doctrine. And to these arguments may be added one more of common observation, that even when the Minister (or who ever is the mouth of the rest) prayeth , though in a forme of his owne present extemporary effusion, yet at that time all others present are limited to his conceptions, and pray in as *stinted a forme*, as if what the Minister prayes were read out of a booke, or dictated by his memory. That it is also lawfull to use a *set* (as that signifies a *prescribed*) forme of prayer , is apparent also , 1. By Christ's prescribing ; which he would not sure have done if it had not beene lawfull to have used it being prescribed. And so also , 2. By the other examples mentioned, which are most of them prescriptions. 3. By the non-objection against the use of them ; for sure if it be lawfull to use them 'tis lawfull to prescribe them at some time , and for some uses, (for that a thing in it selfe acknowledged and proved to be lawfull, should by being commanded by lawfull authority become unlawfull, is very unreasonable, unlesse lawfull Magistrates be the onely unlawfull things,) and at other

other times to use other liberty is not forbidden, and so no tyranny used upon our Christian liberty.

4. By the great benefit that accrues to the Congregation in having discreet well-formed prayers, and so not subject to the temerity and impertinences of the suddaine effusions ; and the same still in constant use, and so not strange or new to them, but such as they may with understanding goe along with the Minister, and by the helpe of their memory the most ignorant may carry them away for his private use ; and generally those that want such helpes are by this meanes afforded them. And *lastly*, that by meanes of prescribed Liturgies the unity of faith and charity is much preserved.

S. Well then, supposing these set-formes to be lawfull in themselves, and lawfull to be prescribed, another question you taught me, whether any other may be used but such?

C. Yes doubtlesse, For the Church being obeyed in the observance of the prescribed Liturgy in publike, gives liberty for other; sometimes in the publicke Congregation, so it be done prudently and piouly, and reverently, and to edification ; and so also in the family, or in visitation of the sicke, if the particular condition of one or other doe require it. And in private in the closet, 'tis not supposed by our Church but that every one may aske his owne wants in what forme of words he shall thinke fit ; which that he may doe fitly and reverently,

reverently, 'twill not be amisse for him to acquaint himselfe with the severall sorts of addresses to God, that the Booke of Psalmes, and other parts of Holy Writ, and all other helpes of devotion will afford him, either to use as he finds them fit for the prelent purpose, or by those paternes to direct and prepare himselfe to doe the like.

S. What qualifications be required in our prayers to make them acceptable to God, or prevalente with him? C. Three sorts of qualifications: One in the person that prayeth; and that is, that he *lift up cleane hands without wrath or doubting*, 1. That he be purified from all wilfull sinne, bring not any unmortified wickednesse with him for God to patronize, 2. That he have *charity* to his brethren, and *humility*; the two contraries to wrath, 3. That he come with confidence to Gods Throne, assuredly beleiving that if he aske what he ought, and what God hath not decreed against, God will grant it him either in kinde, or by giving him that which is better for him. For this a Christian is bound to beleive, that God is the hearer of prayers; that they which aske shall have; onely this with these limitations, unlesse God by his all-seeing eye judge somewhat else better for us; or by some particular decree hath determinued the contrary; as when the destruction of a nation is determined, then shongb Noah, Daniel,

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Daniel, and Job intercede for it, they shall onely save themselves, but not the nation. S. What other sort of qualifications is there? C. In the prayer it selfe. As 1. That the matter of it be justifiable; such things as God hath promised to give his Children; Or when that is doubtfull whether it be such or no, then with submission to his wisdom, as well as his will; if he seeth it best for us, and not otherwise. 2. That the things that belong to our soules, and wherein God may most be honoured, and our neighbour benefited, be most and primarily desired. 3. Zeale or fervencie. 4. Attention, as it is contrary to wandring idle thoughts; which (though they are very apt still to interpose, and no hope ever to be wholly without them) yet must be laboured against, and by the use of all meanes probable repelled, and pardon for them asked solemnely of God. 5. Constancy, and perseverance in asking, commended to us by the parable of the importunate widow. 6. The use of such bodily reverence, such gestures and postures as may both helpe to inflame our zeale, and be a fit companion of our spirituall worship. And 7. sometimes adding to our prayers *vowes* of voluntary oblations, after the example of Jacob If God. &c. S. What is the third sort of qualifications? C. Those that are to follow our prayers. 1. Observation of Gods returnes to our prayets; and in that of God's

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God's gracious providence in denying what would have beeene lesse fit, and granting that that is more; 2. Returning him the thankes and the glory of all his grants, and denials. 3. Considering and setting a value on this great unparalleled dignity and prerogative of a Christian, in talking, and conversing, and prevailing with God; no difficulty of accessse, no doubt of acceptation. 4. Rasing from his mercies a stocke and treasure of confidence for the future, together with a love of him; and by his denyalls learning to make fitter addresses the next time. 5. Expressing our gratitude for his mercies by our acts of charity and bounty to our brethren that aske of us, or need our ayd, and in case of precedent vow, paying that which we have vowed.

S. If there be nothing else, which you will add concerning the duty supposed, be pleased to proceed to the Cautions interposed in it? C. The first of them is common with that in the matter of almes-giving, that the desire so to be seene, or praised of men for our piety, do not interpose in our devotions; to that purpose, that it be not done in common assemblies (meaning thereby not the Church, or publicke assemblies to that purpose in the house of God, as the word *Synagogues* might seeme to import, but any place of publicke view where men use to be spectatours) nor in the corners of streets i. e. places chosen on pur-

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juxta*

*opus.*

pose as most conspicuous (for he that is in the corner of streets is scene by all in either street) but that our *private prayers* (which peculiarly are here spoken of) be as private as may be; in the *closet*, and the *doore shuts*: as neare as we can, no eye, but that of heaven, admitted to behold us. For if, in a duty, wherein God is so nearely concerned by way of honour, and our selves both in-duty, for the obtaining our needes, we can take in so poore an accession, as the consideration and desire of the praise of men, 'tis most just that that should be our reward, and no other expected from God for us. S. *But what is the second Caution?* C. That we use not *vaine repetitions*. S. *What is meant by that phrase?*

C. The word in *Greeke* is a proverbiall word, referring to a person whose name was *Battus*, and a fault that he was observed to be guilty of; which, seeing 'tis now uncertainte what it was, we shall best guesse of, by the context here, particularly by the reasons that are here annexed to the cautions. 1. Because by this we shall be like the *heathens*, who thinke to be heard by their much speaking; 2. Because we shall be like them in thinking that our many words helpe God to understand our meaning, which he knowes before we begin to pray. By which it is, 1. plaine, that all repetition in prayer is not forbidden, because all such is not against either of those reasons; and

withall, because both *David* in his *Psalmes* (particularly *Psal. 136.*) and *Christ* in his agony used the same words in prayer many times. Secondly that the thing here forbidden is somewhat that the *heathens* were guilty of; as before the *Hypocrites* of the *vaineglorie*. 3. That the thing most probably to be fixt on, is this, the Tumbling out of a many unsignificant words, as the heathen Tragedies expresse their manners, or the same words over and over againe, not out of fervency of minde, but to lengthen out the prayer as long as they can, counting this length of words a good quality, or that that makes it either more powerfull or more acceptable with God, which indeed was the peculiar fault of the *Gentiles*, the Jewes rather using concisenesse and brevity in their prayers. From all which it follows, that the bare length of prayers, any farther then either the necessity of our severall wants, or the fervency of our Zeale requires, or may tend to the inflameing of our Zeale, is not acceptable to God or like to preuale with him; but rather to do the contrary, if it be affected by us, which is farther evidenced by the manner of that prayer which is here by *Christ* committed to us, as a patterne and forme of ours to be ruled and directed by. *Our Father &c.* a very concise and short prayer.

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S. Bring by our Saviours Speech and our pro-  
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gresse in attendance thereon fallen upon the Lords prayer, though I have formerly in the explication of our Church-Catechisme learnt somewhat of the understanding of it, yet it being a prayer of such speciall weight & difficultie, I shall againe desire your particular directions for the understanding of every part and branch of it distinctly. And 1. Is there any thing that from the generall fabricke of the words you would observe to me? C. Yes, this one thing, that our first and cheife care ought to be the glory of God, advancement of his kingdome, and obedience to his will; i. e. the setting up God in that excellency that belongs to him; which is the summe of the three first petitions: And then after that, the care of our selves and those things wherein we are most concerned; the summe of the three latter. To which if we annex the Doxology [for this is the Kingdom &c.] which is the reflecting on God's glory again the observation will be enlarged, that the glory of God &c: ought to be our first and last care; and all that is good to our selves taken in only as it may best consist with that, on each side limited with it; Just as we read of the Liturgy used by the Jewes, that of the eighteen prayers used in it, the three first and three last concerned God; and the rest, betweene themselves and their owne wants. But the truth is, the ancientest Greeke copies have not those words of Doxology, and

there is reason to thinke that they came in out of the Liturgies of the Greeke Church; where (as now in many places) the custome was, when the Lords prayer had beeene recited by the Presbyter, for the people to answer by way of Doxology (as after the reading of every Psalme a *Glory be to the Father, &c.*) *For thine is the Kingdome, the power, and the glory, for ever and ever Amen.*

S. Please you then to enter on the particular survey of this prayer? Where first occurrereth the title which we bestow on God in it, which I already conceive as a meanes to raise up our hearts to him, and a ground of confidence that he can and will heare our prayers. But what is the particular importance of it?

C. 1. That we looke on God as children on a father, with all reverence, and love, and gratitude; as on him who is 1. Our creatour and father of our being. 2. More peculiarly set out to us in that relation, then to any other sort of creatures; as Plato said, God was a "maker of other things, but a "father of men. 3. That all the acts of a father on earth are by him performed to us, but in a farre higher and more excellent degree; as farre as heaven is above earth. Such are, 1. His begetting us a new to a lively hope; i.e. his giving us his spirit, the principle of spirituall and celestiall life: 2. His continuance of assisting grace to preserve what he hath begotten: 3dly.

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His preventing & exciting & illuminating grace, as a kinde of education to our soules: fourthly, His providing an inheritance for us in another world, not by the death of the father, but by the purchase of the sonne, to be enstated on us, at our death ; which is the comming out of our nōnage, as it were, And besides all this, wherein he is a *Father to our soules and spirits*, many, nay all kind of paternall acts to our very bodies, which we owe more to him, then to our earthly parents who begat them; as also the *feeding, preserving, maintaining, adorning*, and at last *crowning* of them. 2. By this title, and in it that particle [*Our*] we 1. signify our beleife of Gods free bountie, and fatherly respect to all our kind, and labour not to ingrosse, or inclose it to our selves. 3. We extend our prayers to them, as well as to our selves. 3. We expresse our faith, and relyance, and totall plenary dependance onhim, as *Ours*, and without whom we can hope nothing. 3. By the adjunct of this title [*which art in heaven*] we celebrate his *infinity, immensit, all-sufficiency*, and all the rest of his attributes, whereby he differs from our *fathers on earth*, i. e. from men, and the honourablest of creatures.

S. From thence you may please to descend to the petitions ; and first to those which concerne God ; of which all together, if you would teach me any thing, I shall be ready to receive it. C. I shall only

onely trouble you with this from thence; That the forme of wish rather then prayer, retained in all those three, different from the stile of the three latter, doth conteine under it a silent prayer to God, to take the meanes or way of performing this into his owne hands; and by his grace or providence, or however he shall see fit, to take care that by us and all mankind, *His name may be hallowed, His Kingdome may come, His will be done, &c.* S. What is meant by the first petition, [hallowed be thy name?] And I. what by Gods name? C. By his name is meant himselfe; God in his essence, and attributes, and all things that have peculiar relation to him: It being an ordinary *Hebraisme* that *thing* and *word*, *doing* and *speaking*, *being called* and *being*, *name* and *essence*, (as *this name shall be called Wonderfull*, i.e. he shall be a wonderfull one) should be taken promiscuously, the one for the other. S. What is meant by hallowing? C. The Hebrew word, or Syriac. ονομα ακε dialekt in which Christ delivered it, signifies to sepearate from vulgar common use, to use in a sepearate manner, with that reverence and respect that is not allowed to any thing else; in that notion that *holy* is opposed to *common* or *profane*. Thus is God hallowed, when he is used with a reverence peculiar to him above all other things; when such power, majesty, dominion, goodness, &c. are attributed to him, that are compatible

to nothing else. Thus is his *Name hallowed*, when it is reverently handled ; His word or Scripture, when weighed with humility , received with faith, as the infallible fountaine of all saving truth applied to our soules, and the soules of our hearers , as the instrument designed to our endless good, the power of God unto salvation. Thus is his *House* consecrated to his service ; his *Priests* designed to wait on him and officiate ; the *Revenue* of the Church instated on God for the maintenance of his lot or *Clergy* ; the first day of the weeke among us (as among the Jewes, the last), set apart for the worshipping of God publickely and solemnly. And every of these is hallowed when it is thus according to the designe, used set parately ; when none of these mounds to fance each , are broken downe, but all preserved from the inrode of sacrilegious profaners. S. Having explained the single termes, what is now the meaning of the complex , or position? C. I pray to God that he will be pleased, by his grace, pou- red into my heart and the hearts of all men , and by the dispensation of his gracious providence to worke in all our hearts such a reverence, and aw, and separate respect unto him, his Majestie, his at- tributes, his workes of grace, his name, his word, his day, his Ministers, his consecrated gifts, the par- timony of the Church , divolved from him unto them , that the sinnes of sacrilege and pro- faneness,

fanenesse, and idolatry, and irreverence, and in-devotion, &c. may be turned out of the world; and the contrary virtues of Christian piety set up and flourish among us. S. O blessed Father, *Thys be thy name hallowed by me and all mankind.*

Please you now to proceed to the second, [Thy Kingdome come] And 1. What is meant by Gods Kingdome? C. The exercise of Christs spirituall Regall power in the hearts of all his servants, and Subjects, or Disciples, that give up their names unto him, 1. Here in this imperfect Kingdome of grace, where the mortifying of every unruly affection is erecting of a Throne for Christ; 2. At the famous much expected calling of the Jewes, (those greatest enemies of Christ) so often prophetyed of, when Christ's Kingdome in the hearts of men shall be much more illustrious then now it is; more holenesse, more obedience, more sincere perfect subjection, and lesse resistance of enemies, whether Satan, or wicked men, in what manner we doe not yet know; 3. In the great finall doome of all enemies, and crowning of all Saints, which shall be attended with a Kingdome which shall have none end, Christ giving up the Kingdome to his Father, and all his Saints taken in to reigne with him for ever. S. What doe you meane by praying that this Kingdome of God may come? C. I pray that God

God by his grace inspired into my heart, and the hearts of all men, and by his other blessed disposure of all things below, will so begin to set up his Kingdome in our hearts immediately, so weaken the power of the adversary, and the malice of opposers, that it may by degrees of flourishing daily increase; his ancient people the *Jewes* be effectually called; and all other things which are in his purpose, orderly completed; till at last this mortall compounded Kingdome, which hath so much mixture of infirmity, and sinne and rebellion in it, be turned into a Kingdome of perfect holinesse, and immortality. *S. O come Lord Jesus quickly into thy Kingdome of Grace here for the illuminating and preventing, for the purging and cleansing, for the regenerating and sanctifying of our soules; for the bestowing on us that precious blessed grace of perseverance; and in the Kingdom of thy glory for the perfecting and accomplishing of us hereafter!*

*Proceed we to the third petition. [Thy will be done in earth as it is in heaven] What is meant by Gods will?* *C. His commands whatsoever they are, but especially those which are delivered to us in the Gospell by Christ.* *S. How is his will done in Heaven?* *C. It is performed by the Angels who are his Ministering spirits, doing those things in the governing of the world below, and of every of us, which he appointeth them to do.*

*And*

And this which they are thus appointed, they do willingly, chearefully, speedily, and without neglecting any part of it. S. What doe you mean by the doing it on earth? C. The obedience of all men here below. S. What then is the full importance of the whole petition? C. We pray to God, that he will to inspire his grace into all our hearts, and so direct by his providence, and assist to performance, that we may obey him in all his commands here on earth, willingly, readily, cheerfully, speedily, impartially, or sincerely, without indulging our selves to any kind of sinne in the omission of any part of our duty to him as his Angels dayly obey his commands in Heaven. S. Blessed Lord, give us this grace to will, and assist us to performe!

From the petitions that respect God, we may now proceed to those that respect our selves more particularly; though by your explication I perceive that in those which respect God, we are utterly concerned also. C. It is true in some kind, but not immediately and particularly, as in the latter three; of which one thing you may observe in general, which yet I cannot conveniently declare to you till I have explained to you the particulars. S. It pleased then to do that. & first in the former of them [Give us this day our dayly bread] to tell me what is meant by Dayly Bread? C. By bread, is meant all the necessaries of life. By dayly, somewhat

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what which the word in English doth not distinctly signify, yet well enough expresseth the sense of. For thus it is. The word in Greeke comes from a word which signifies the *day approaching*, or the *morrow*, or (in the scripture sense of the Hebrew answerable to it) the *remainder* <sup>ēmōūōx</sup> of our lives how long or short soever it is; which because it is uncertaine, men ordinarily make this an excuse for their covetousnesse that they may lay up for their age, and so the older they are, grow the more covetous. From hence the word rendred [dayly] denotes so much as shall be sufficient or proportionable for the remainder of our lives; which in our prayers we beseech God to take into his care, and to distribute unto us this day, i. e. (as Saint Luke interprets it) or *dayly day by day*. So that the prime importance of this petition is, *Lord give us day by day that which shall be sufficient for the remainder of our lives*. S. You said this was the prime importance of it, which seemed to imply that there was another; What is that? C. The molt obvious sense I call the prime sense, because the words do first yeild it; that is (as I told you) to the bodily necessaries of this life, food and rayment; but a secondary sense there is, which though the word yeild but in the second place, yet is a more weighty considerable sense; to wit, as bread imports in a spirituall acceptiōn the food of the soule; the grace

grace of God; without which that can as little sustaine it selfe as the body without food, and then the dayly bread is that measure of continual grace which will suffice for the remainder of our warfare here; which we beseech God day by day to bestow upon us, to assist and uphold us in all our wants, and referre the care thereof unto God, who, we are confident, careth for us. S. I beseech God thus to care for us all, and give us day by day for the remainder of our lives, all things necessary for our soules and bodies!

*You may now please to proceed to the next, i.e. the fifth petition. Forgive us our trespasses, as we forgive them that trespass against us.] C.* There will be little difficulty found in that; to forgive, is to absolve, pardon, free from punishment; and the word, *trespasses*, signifies all manner of offences against God, the word in Greeke is *debts*; which is a Syriack expression to signific *siness*: Thus occasioned, every man is bound to perfect, exact, obedience to God by the condition of the first covenant, and that under an heavy penalty, if he faile, he then which hath so failed is thus God's debtor to punishment; which if it be not forgiven him, will fetch out a writ against him, cast him into prison, and there leave him (till he hath payed the utter most, i.e. eternally.) We therefore pray to God to remit these debts of ours, the payment of which would go so deepe with us,

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and whereas we adde [as we forgive them &c:] that is only a mention of a qualification in us, made necessary by Christ, to make us capable of that remission of God's; and as an argument to enforce that grant, by professing our selves freely to pardon all those, that by any injuries done to us are become our debtors, i. e. might justly in strict law be by us prosecuted to punishment. S. Lord, grant us all this free pardon thorow the satisfaction of Jesus Christ, for all our sinnes, and give us grace thus to forgive all others, that have injured us, as freely as we hope for pardon from our good God!

I shall lead you to the last petition, which seemes to be made up of two members, Lead us not into temptation, but deliver us from evill. What is meant by temptation first? then by Gods leading into it? C. By temptation is meant any allure-  
ment of pleasure or profit; or deterrement of danger or evill, which may bring me to fall into any sinne. To enter into such temptation] (as Mat. 26. 41. the phrase is used) signifies so to be involved with either of these, that I cannot get out. To make to enter, or to bring or lead into is, v. o. g. (which are all one) is to occasion our thus en-<sup>gag</sup>ing or being involved. Which God may doe by leaving us, or by withdrawing his grace. So that the meaning of this petition is not, that God would not permit us to be tempted, (which is the

the lot of all, especially the most Godly men, *Jas. 1. 2, 3.*) but that he will not so forsake, or leave us to our selves, so destitute, and withdraw his grace, so deliver us up (in time of temptation, either through prosperity or adversity, or Satans assault) that we be not able to extricate our selves; that he will not leave us to be overcome by temptation. For so [*to be tempt:d.*] *Gal. 6. 1.* signifies, being of a *reall-passive* signification, (of which nature there be many in the New Testament) and noting the being overtaken also, en-snared to sinne, wrought on by temptation, for the possibility of that onely is it; the consideration of which will move us to *restore* such, as be already overtaken, which is the subject of that verse. S. Lord doe not thou thus leave or forsake us in time of temptation so farre as that we be overcome by it! *But what is the importance of the other member of the petition?* C. The former was onely *negative*, - for not bringing us to this great hazard by forsaking or destituting us; the latter is *positive* for deliverance from temptation, not againe from falling into it, but from being overcome by it; which God may doe by either of these wayes, 1. By giving us a proportionate measure of strength, or grace to beare it, and move under it, how heavy soever the pressure be. Or 2. By tempering the temptation to our strength, and not permitting the assault to be o-

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ver heavy ; and so, that God will doe this by which of these meanes he pleases, and deliver us from the power or hurt of temptation ; (which then onely becomes evill when we are overcome by it) is the summe of that second part of the last petition , *Deliver us from evill, or out of evill;* whether by that , meaning the evill one , Satan , the artificer , and designer , and improver of temptations ; Or the temptation it selfe of our owne lust ; or the world and enemies of piety . S. Lord, be thou thus seasonably pleased to rescue and deliver us , when we should otherwise surely be overcome , by the power and assistance of thy mighty grace !

Now remember you told me one thing would be obserueable from the generall view of these three petitions , which having now explained them , it will be seasonable to afford me . C. It is this , The order wherein God is wont to dispense his spiritus eti gifts unto us , by the order wherein Christ directeth us to petition them . Thus , God first gives grace to sanctify ; that manna from heaven , that bread of life , without which we are not able to live to God . 2. He pardons sinnes to them that are thus fitly qualified to receive his pardon . 3. He assisteth and upholds from falling into sinne , i.e. he 1. Sanctifieth , 2. Justifieth , 3. Gives grace to persevere , and in this order we must desire and pray for these severall degrees of grace .

S. What

S. What now have you to add concerning the Doxology added to these petitions? C. This, that whether it were delivered by Christ, or annexed out of the Liturgies of the antient Greeke Church, it is a very fit forme of acknowledgement to God to enforce the granting of the petitions; especially those three which respect God; thus, [Thy kingdome come] for [thine is the Kingdom.] [Thy will be done] for [thine is the power.] [Hallowed be thy name] for [thine is the glory] forever and ever. The first of these is the acknowledgement of God's dominion due to him over the world; and is not (nor can be) said in earnest by any, but those that freely resigne up their soules for him alone to reigne in, The sole Prince and Monarch of their soules: He that retaines one rebell lust out of his obedience, doth mock him when he repeates those words. The second is the acknowledgement of Gods omnipotence, and all-sufficiency, the fountaine of all that grace and strength we beg for; and he that cannot rely on him for all that is necessary for this life and another, doth reproach him when he saith *Thine is the power.* The third acknowledgeth the thanks, the honour, the glory, of all we are, or have, to be due to him from whom all is received, and he that can impute any thing to himselfe, as his owne acquisition, can never be thought in earnest when he saith [*Thine is the glory.*] The

Amen that concludes, is but a solemne stile of the Jewish first, and then Christian Church, Either noting the *faith* of him that prayes, and considereth what he here prayes for, shall be granted; or only a recollection of all that is before prayed for, by the speaker; by which all that are present, use to make themselves partakers of the severalls, and to expresse their joyning in each with him. [So be it.] Answerable to what is at length in our Letany [We beseech the to heare us good Lord.]

S. I perceive after the recitation of this prayer, one appendage there is which cometh in as it were in a parenthesis, before our Saviour proceedes to the next matter [For if ye forgive men their trespasses &c. v. 14. 15. what is the meaning of that? C. It is a returning by way of review, or giving a reason of one passage in the former prayer (and but one, as if that were the most hugely important of any) to wit why those words [*as we forgive them that trespass against us*] were interposed. Namely because in God's forgiving of us, he bath a peculiar respect to our free pardon & forgiving of other men; as appeares by the parable, Mat. 18. 35. where he that had his debt forgiven him by the King, yet going out and challenging his fellow servant and exacting payment from him, hath the former forgiven debt most sadly brought upon him againe, and this applyed there v. 35. particularly by Christ, to

every of us who from our hearts forgive not our brethren their trespasses. And therefore whosoever prayeth for forgivenesse in this prayer, doth not only oblige himselfe to forgive all others, but even curse and bring downe imprecations upon himselfe, and desire God in effect never to pardon him, if he be not thus qualified by pardoning of others. Twill therefore be most absolutely necessary for every man, that takes this prayer into his mouth, first to put all malice, desire of revenge or grudge out of his heart; or else his prayer shall be turned into a curse to him.

- S. You have past thorow the second period of this chapter, the weighty duty of prayer, together with the cautions and directions belonging to it. Let us now by your leave advance to the third, passing thorow the next three verses. 16, 17, 18. Moreover when thou fastest &c. where first, I of Fasting. pray what is the importance of the phrase [Moreover] because that was not formerly used in the second of the three? C. It noteh 1 this duty to be not so ordinarily and frequently taken notice of as the former, and therefore a note of remarde is prefixt to it. 2. that this is also a duty necessary to be superadded to the practice of the other two if we will be Disciples of his; it being a part of the worship of God also, when it cometh in conjunction with them. S. Well then I shall presume you will continue the same method of handling this, which

which in the former two, you have observed; by taking notice of, 1. a duty supposed, 2. a caution interposed. I shall desire to receive first what you will recommend unto me for the Duty which is here supposed, [ thou when thou fastest. ] What kind of fasting is here spoken of? C. Not the solemn prescribed fasts of the Jewes (for those were not to be concealed or dissembled) such as the great day of expiation, called the Sabbath which God had chosen (described Is. 58. in those expressions which are ordinarily thought to belong to the weekly Sabbath day:) Nor those other three added to that under the time of the second Temple. But daies of private fasting: that every one prescribed themselves, as a free-will-offering; some once, some twice, some oftener every weeke, denying themselves their lawfull ordinary food, commonly not eating till the going downe of the sunne, and then very moderately also. Which exercise as Christ disliketh not, but rather approveth it by his mention here, so he desires to free and rescue it from the vaineglorious designe of Pharisaicall hypocrites in the using of it. But before you will be well capable of hearing, and assenting to your duty in this of fasting or denying your selfe your lawfull food, it will be necessary by way of preparative, for you to know your duty in respect of soberity; or what eating or drinking (abstracted from the superaddition of this duty

ty of fasting) is lawfull for Christians. For as he which is not advanced so farre in the schoole of nature as to observe rules of justice, will scarce be a fit auditour of the doctrine of almes-giving pre-mised; So certainlye he that hath not submitted himselfe to the rules of sobriety will be hardly brought to heare of fasting; and besides, the truth is that the unjust mans almes will availe him little, and as little the drunkards or gluttons fasts. And therefore it will not be amisse a while, before we proceed, to take in the consideration of this duty of sobriety.

Of Sobri-  
ety. S. I acknowledge the reasonableness of the propos-  
al. What then doe you meane by Sobriety? C. Temperance in eating and drinking, which (what-  
soever may be said of it under the Old Testament  
among the Jewes, who being allureed to the ser-  
vice of God, especially with the representation  
of temporall promises of plenty, &c. could not  
so fitly be interdicted the liberall use of meates,  
and drinke, but might be allowed somewhat in  
that matter which is not allowable to Christians;  
at least might be so farre permitted the exceeding  
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of punishment) is now strictly commanded Chris-  
tians in the New Testament; and that under  
threat of damnation to him, that frequently or  
willingly, and indulgently offendeth herein. Thus  
1 Cor. 6. 10. 'tis said of drunkards, that they shall  
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not inherit the Kingdome of God: where the word  
is not to be restrained to those who drinke to be- <sup>μέθυος</sup>  
stially, to the depriving themselves of the use of <sup>from μέθην</sup>,  
their reason, that drinke drunke as we say; but be- <sup>Strong or</sup>  
longs to all that drinke wine or strong drinke in- <sup>sweete</sup>  
temperately, though through their strength of <sup>wines all</sup> one with  
braine they be not at present distempered by it. So <sup>Vinosi or</sup>  
*Gal. 5.21.* among the workes of the flesh, <sup>which</sup> <sup>Vinolenti.</sup>  
they that doe shall not inherit the Kingdome of Hea- <sup>καίρους.</sup>  
ven, there is mention of *Revellings* or *comessati-* <sup>καίρους.</sup>  
ons, or excesse in eating. So *Rom. 13.13.* both to- <sup>καίρους &</sup>  
gether forbidden: *surfetting*, or *excesse in eating*; <sup>μέθην.</sup>  
and *drunkenness*, or excesse in drinking. And so, <sup>οἰνοφλεγμόνις,</sup>  
*1 Pet. 4.3.* *Excesse of wine, revellings and drin-* <sup>καίρους.</sup>  
*kings.* And on the other side is *sobriety* coman- <sup>τόντος,</sup>  
ded, *1 Thes. 5.6.8.* And *Tit. 2.* it is mentioned as  
a speciaill designe and end of the appearing of  
Christ, that we should be instructed to walke just-  
ly, and pionously, and soberly in this present world.  
The first of those three referring to our duty to our  
neighbour; the second to our duty toward God,  
and that of sobriety to our duty toward our selves;  
(nothing tending more to the preservation of our  
selves then that; and nothing more hurtfull and  
unagreeable with that charity which we owe to  
our selves then intemperance) and so in those  
three the whole duty of man comprised. S, How  
many sorts of excesse in eating and drinking be  
there to which sobriety is opposed? C, The excesse

is of two sorts; one in the *quantity*, when we eate or drinke to the overcharging of the body; and the *sobriety* contrary to that is, when we eate and drinke no more then agrees with the health and good temper of it, though we doe allow our selves the pleasures and delights in choice of meates, &c. Another *excess* there is in the *quality* or delicacy of meates or drinkes, and a studied care and pursuit of such as are thus most delightfull. And the *sobriety* contrary to this, is when we content our selves with that meate and drinke which is necessary or usefull to the health and strength of our bodies, and neglect or despise all other delicacies. S. Are both these kindes of excesse condemned, and sobrieties commanded us Christians? C. Some difference there is in this matter. The former of those excesses is so forbidden, that he that useth it is excluded from the Kingdome of God, I Cor. 6.10. Gal. 5.21. And consequently the contrary *sobriety* strictly commanded under that heavy penalty. But the second kind of excesse is not so forbidden, or the contrary *sobriety* so commanded under penalty of exclusion from the Kingdome of Heaven to him that useth that excesse, onely in the choice of meates that are most delicious. Yet because two considerations there are which make this excesse in the *quality* or delicacy to be unagreeable to the composition of the Gospele-rule of life, I cannot but say that this kind of *sobriety* is commanded

commanded also , and the contrary habit to it a  
finne. S. What be those two considerations? C. I.  
The hope of eternall life , and endlesse spirituall  
joies that are proposed to us in the New Testa-  
ment ; which if they be ever suffered to enter in-  
to, and fill our hearts, will produce a dis-esteeme  
and meane opinion , and in time a contempt and  
scorne of all carnall delights and pleasures; an ~~w~~sing  
(the pleasant part, as well as the profitable of) the  
world . *as if we used it not*; and, so we may have  
*food convenient* for us , a notcaring for any choice  
or superfluity ; an abstaining purposely from all  
supervacaneous pleasure. The second consideration  
is the duty of charity and liberality to our poore  
brethren required of us, and forecommended to us  
in the Gospell: in which he that *fareth deliciously*,  
and takes care not onely for the preserving of the  
health and strength , but also for the pleasing and  
entertaining of his palate, will be lesse able to dis-  
charge his duty ; that supervacaneous pleasure  
bringing a superfluous expence and charge along  
with it. These two *considerations* make it very  
hardly seperable from finne, for any man to allow  
himselfe this <sup>2<sup>d</sup></sup> kind of ~~excessive~~; though I shall not  
pronounce damnation on him that is guilty of it ;  
1. Because I doe not finde in the New Testament ~~any~~  
any particular directe immediate command against  
it ; 2. Because the virtue of sobriety , especially  
in this <sup>2<sup>d</sup></sup> sort consists not in any one point indivi-  
sible,

sible, so that he that eateth this kind of meate sineth not, and he that eateth any more delicious doth sinne. 3. Because there is no rule by which to define *delicious* meates; that being most delicious to one, which is lesse to another. 4. Because indeed to a temperate healthy man the plainest and ordinaryest meates are most *delightfull and pleasing* also. On which and the like reasons I shall not condemne or terrify any man in this matter, nor tell him the abstaining from delicacies is by any *precept required* of him. But onely mention to him these seven things. 1. That 'tis a *vile and Unchristian* thing to set the heart upon such meane carnall delights. 2. That what I can conveniently spare from my selfe, I should *reserve* for those that doe, or may *want* it. 3. That there is *excesse* in the *quality* as well as *quantity* of meates and drinke. 4. That a Christian may doe better to *deny himselfe* lawfull pleasures, then doe all that is not unlawfull. 5. That the *end* of eating and drinking is the *preservation* of health and strength; and not the *delighting* the palate. 6. That though a well-tempered healthy mans appetite ordinarily demands those things that are fittest for him; and consequently in that case the satisfying the appetite may not be amisse; Yet 1. The *appetite* is oft *intemperate* in it's demands; oft demandeth this or that which by some *custome* it hath beene used to; and then that *custome* being *equivalent* to a *disease*

disease sometimes, sometimes the author of some  
reall disease, that disease should be cured, and  
that appetite meane time not obeyed; 2. The ap-  
petite is tempted many times by the object, either  
really present, being set before us; or imaginari-  
ly, being represented by the phansy, and then the  
motion of the appetite is no argument of the  
meetenesse of satisfying it. 7. That fasting, or  
abstinence wholly, is also a Christian duty to be  
used sometimes; and by these rules I shall leave a-  
ny prudent and sincere Christian to direct him-  
selfe in this matter, and desire him in the feare of  
God to be carefull that he offend not against that  
Christian necessary duty of sobriety in any kind.

S. But may not feasting be lawfull now among Of Feas-  
us Christians, and so delicious fare? C. Feast-  
ing, as it is an expression of thanksgiving to God,  
and celebration of some act of his mercy, as it is  
an act of hospitality for the receiving and treating  
of others, as well as our owne family; as it is a  
meanes of preserving and encreasing mutuall love  
and charity among men, is certainly now lawfull,  
and commendable; But all these ends and uses  
may be provided for, without luxury and delica-  
cy (onely variety perhaps will be usefull in sundry  
respects) and againe without any mans over-  
charging himselfe, and therefore will never be an  
excuse, or apology for either. And as for honest  
mirth and chearefullnesse, it will not at all be pro-  
vided

vided for by immoderate or delicious eating or drinking, but rather hindered by it; raised tumultuously perhaps by that meanes for the present, but then apt to degenerate into scurrilitie &c. & with all attended with bitterness in the stomack, with satiety, and drowsiness, which is most contrary to it. In breife the true Christian *feasting* is when the poore and rich meeete at the same common entertainment, and they that want partake of others plenty in the same common meale, contrary to the [*Every man his owne supper.*] Where for one to be drunken, i. e. to eate or drinke excessively, is as great a solcēcisme, as for another to goe away hungry.

S. I shall hope to lay that doctrine of sobriety to beare, and so to be in some measure qualified for that superstitution and superaddition of fasting which occasioned this discourse. Which because you resolved to be a duty supposed in a Christian and acceptable to God under the Gospell I woulf first desire the ground of that affirmation. C. 1. Because it is here in the same manner joyned with the two former, almesgiving and prayer, which are unquestionably such duties. 2. Because it is here promised a reward by Christ, if it be not blasted by vaine glory. 3. Because tis foreseen by Christ to be that, that men are apt to expect praise for among men. 4. Because Christ in other places approves, if not commands the use of it; onely af-

firmes

firmed the reason for his Disciples to fast, to be not then so agreeable, because the bridegroom was with them, Matt. 9. 15. but when the bridegroom should be taken away i.e. after the death and departure of Christ, then shall they fast in those dayes. 5. Because Christ bringeth in the Pharisee boasting, that he fasts twice in the weekke, and layes no manner of censure on him for so fasting, but onely for the pride in boasting of it, and (I remember) 'tis Saint Chrysostomes direction, that we should onely avoid the Pharisees pride, but not neglect his performances; as on the other side, forsake the Publicans sinnes, and retaine his humilitie.

6. Because it was prevalent with God being joyned with prayer to the working of miracles, Matt. 17. 21. and so againe for the obtaining the presence of the holy Ghost in a speciall maner, Act. 2. and used by the Apostles before the Ordination of ministers, 8. 3. & Act. 14. 33. 7. Because the performance of this is thought by Saint Paul a sufficient occasion for a temporary parting of man and wife, 1 Cor. 7. 5. which otherwise he would not advise; which signifies this to be an imployment of weight among Christians.

8. Because it is mentioned by Saint Luke as a part of the worship of God, joyned with prayer, in Anna, Luk. 2. 37. of whom 'tis said, that she departed not from the Temple serving, or worshipping God in prayers and fastings, night and day, ~~as largly~~ which you,

which I conceive this is the importance ; That she constantly frequented the Temple at the hours of prayer, (not that she dwelt or continued allwayes there ; for v. 38. there is mention of her *comming thither*) and used constant observations of fasting ; and in so doing, *worshipe God*.

9. Because *Cornelius* his vision, which brought him to Christianity, is mentioned to have beene at a time of his *fasting and praying*. 10. Because of the many good ends and uses, to which fasting is proper ; and in respect of which, it lookes more like a Christian virtue, then, considered as a bare abstinence from a meale, it doth. S. *What be those ends or uses?* C. 1. As an act of selfe denyall, which it is, when otherwise I would eat, but choose rather to absteine to performe this act of that, which in generall Christ requireth of his Disciples. 2. As an act of *revenge* ; which you finde among the effects of Godly sorrow, and *pars of repentance*. 2 Cor. 7.11. and such may fasting be, if on consideration of, and by way of punishment on my former plenitude and luxury I now thinke fit thus to *punish* my selfe. 3. As a meanes of *expressing my humiliation* for sinne, in time of Gods wrath lying upon a nation or any particular person, and for the averting of God's wrath : To which fasting hath beeene allwayes counted very agreeable, and found to be very successfull, both in the old Testament, and in all

*canonum  
suis.*

Qories

stories of the Church. 4. As a meanes to fit any man the better for the performing the duty of *prayer* as it ought. To which purpose he that doth not acknowledge its propriety of usefullnesse, is certainly a man of a strange making; much distant from the best sort of Christians, whose experience will sure commend it to him.

5. As a meanes to enable to the performing of workes of mercy, by giving that to the poore, which is spared from my selfe, which therefore should be allwayes observed in either publicke or private fafts which we keep religiously, that we may never be the richer for what is thus spared, lest we seem (or be tempted) to fast for coveteousnesse, as others do for strife. *1.5.8.* to which purpose it is that you see here *almes, & prayer, and fasting,* joyned together by *Christ*, not to bedivided by us. If the meale we fast from bring any thing to our purses, it will not be accepted. For *1.5.8.* the fast which God hath chosen, or that which is acceptable to him, is said to be that, *when we break the bread to the hungry &c.* 6. As a meanes to abate the desires & luxuriances of the flesh, and make the body more tractable, and tame, and patient of receiving the dictates of reason; and to subdue in it inclinations toward uncleanenesse, when those are likely to prove too strong for us. To which purpose that fasting should be usefull, 'twill not be hard for any man to guessse, that considereth the cause of carnall

nall desires in the body, and that old saying, that without *Ceres* and *Bacchus*, the belly-deities, *Venus*, or incontinent desires grow cold. S. Is all kind of fasting then acceptable to God? C. No certaintely, To fast out of sorrow or mourning for the death of a freind, is not so, (though not sinfull neither.) To fast to save the charges of eating; to be the better able, or more at leasure to transall busynesse of the world, is not so, (though againe not sinfull) and by these you will guesse of some other kinds also. Yet you may marke still, that one thing there is in all fasting, to wit selfe deniall, which though it is not by every one that fasteth propoeted as an end, yet if it be so proposed, by so doing that fast shall be acceptable to God.

S. I have yet one objection against all which you have said in this matter, and it is this, that all this while you have not mentioned any command or precept of fasting in the new Testament, and therefore do I not beleive there is any such; and for the old Testament, though there be a command for the observation of the great day of expiation every yeare, yet 1. That was onely obligatory to the Jewes. 2. It was a publicke fast, and not pertinent to this place, which speakes of private fasts. 3. If it should be thought to concerne us, yet being but once in the yeare, it would not be considerable; from all which it being supposed that there is no precept now particularly obliginge us Christians to fast, it may

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seen to follow, that fasting is not now acceptable to God. C. To your whole objection I answere, 1. That there is no necessity of a precept of fasting, to assure us that it will be acceptable to God; there was no precept for voluntary oblations under the law (save only a direction when they were offer'd, that they should not be offered maine, &c. as here there is, that we should not blemish our fasting with desire of *praise of men*,) and yet they were accepted; and many other evidences have beeene produced to prove the use of fasting to be acceptable to God, though not commanded. 2. Though there be no expilite command of fasting in the new Testament, yet from the nature and constitution of the Golpell, it may be collected, that there are in some cases some tacite commands of it. As when all degrees of uncleanness, all satisfying the desires of the flesh, are forbidden, save onely in lawfull matrimonie, and no allowance of polygamy or concubines, to him that findes himselfe unable thus to live in conjugal chastity, the using of meanes, which may helpe to it, are tacitely commanded by God; and consequently fasting, if that be the onely meane left him; and then, as to the Disciples, that could not cast out that Devill, which would not goe out but by *prayer and fasting*, it is accounted infidelity by Christ, not to use that meane, *Mar. 9. 29.* So will it be the like unchristian sinne in him, that uses

uses not this meanes so necessary to so necessary an end. The same may be said, in case the Magistrate under whom we live prescribes the observation of it, or when ever any man seeth it necessary, or very probable, that he shall be hindred from the performing of some duty (which he owes to the glory of God or edification of his brethren) unlesse he fast that day. Lastly, the case may be so farre, that a man may discerne himselfe able, without any detriment to his health, or danger of shortning his life, &c., to use frequent fasting, and withall by that meanes much advance his spirituall ends, have greater vacancy for holy imployments, greater store for workes of mercy, &c., and then sure in this case the commands of praying, and mercifullnesse, will be also tacite commands offasting. So that though there be not any particular explicite precept, obliging every man whatsoever, under paine of sinne to fast simply, thus, or thus often; yet *tacite* commands there may be to them that are by any of these circumstances fitted for it; and even to those that for the present are not, it will yet be fit to be considered and counted of, as a duty that they may be concerned in; and that, if in no other respect, yet in this, that they are Christians who aspire to an angelicall life, and invisible joyes, and should therefore deny, and by that weare themselves of those sensuall corporeall pleasures of eating, or drinking

drinking, so farre as to preservation of life and health, and to their duty to themselves may be agreeable.

S. *How often then should a Christian fast?* C. By what hath beeene said, you will guesse it unlikely, that I should undertake to prescribe set times for this, the duty I shall leave to you as a voluntary oblation for you to offer as frequently as prudence joyned with due care of your health, and as piety, and the spirit of God shall prompt you; and onely tell you these three things. I. That the *Pharisee fasted twice every weeke*, and that never censured in him as a peice of Pharisaisme, or hypocrisie, or fault of any kind; but as commendable, if he had not boasted of it. 2. That every Christian ought to have his solemn *set dayes* for the performing that great and weighty duty of *humiliation*, in calling himselfe to account for all his wayes, and confessing his sinnes to God more particularly; and those dayes should not be too slow in their returnes, lest his soule be too deep in arreares, and so unwilling to come to accounts at all. 'Tis very reasonable for every man or woman of leisure to set apart *one day in the weeke* for this turn; & if the whole day or any other part of it may not thus be spared from the busynesse of his calling, yet the dinner time that day may be borrowed from eating, and thus more usefully employed, without any disturbance to his o-

ther affires. And he that useth not some such constant course (which yet on spciall occasions may be altered) will be in great danger to be found, and censured a neglecter of the duties of a Disciple of Christ. 3. That over and above this common duty of all men, some other wants there are or may be in this or that man, to the repairing of which fasting may be very instrumentall, as hath beeene shewed; and so proportionably is to be more frequently used by them who have this need of it. Of which their owne conscience in the feare of God is left the judge. All this hath beeene said of private fasting, because that is peculiar to this place. For publicke fasting the direction must be had from the lawes where we live; which so farre at least oblige every one that he offend not against them, either contempnuously, or with scandall. S. I shall now desire Gods direction and grace to incline me to the performance of this my duty, so as may be acceptable to him, and to pardon me for my former omissions of it, which truly have hitherto beeene very great.

You may please now to proceed to the caution interposed, wherein I shall presume it superfluous for you to say much, having twice already insisted on it, in order to prayer and almes-giving? C. The caution is it selfe in plaine intelligible words, [when you fast be not as the Hypocrites, of a sad countenance, for they disfigure (or discolour) their faces

that they may appeare to men to fast] but (rather then so I doe thou when thou fastest anoint thy head, and wash thy face, (for thy outward guise appeare in thy ordinary countenance and habit; for the Jewes were wont to anoint themselves daily, unlesse in time of mourning) that thou appeare not to men to men to fast, (that no man out of thy family be witnesse of thy private fasts) but to thy father which is in secret; that thou mayest appeare desirous to approve thy selfe to him onely, who onely is able to reward thee. S. You have now past through those three great Christian duties which by their so neare confederacy here, and by what you have said of them, I find so linked together; that it is very reasonable we should set apart some time for the joine practice of them altogether; for though it may be fit to give almes when I pray not, nor fast not; and to pray when I neither give almes, nor fast; yet sure my fasts wherein the expence of a dinner is spared, should be joined then, with almes-giving, to wit, giving to the poore that which is thus spared, and alwayes with prayer, God give me a heart thus to practice it!

Having thus farre advanced you may please to proceed to that that follows, which I perceive to be a new matter. Lay not up for your selves treasures upon earth, &c.] And so on in one continued thread to the end of the Chapter. Of all which what is the chiefesummary importance you may briefly tell me.

§4.

Of the desire and love of wealth.

C. There are two things to which all the ensuing sixteene verses belong, and the second of them appendant to the former, unto which the discourse insensibly glides. The former is for the mortifying of all *desire and love of wealth*; the latter for the moderating our *worldly care or secular providence*. The former in the six ensuing verses, 19, 20, 21, 22, 23, 24. S. Why doe you referre these words, Lay not up, &c. to the mortifying of desire and love of wealth? C. Because a *treasure* is a metaphoricall word, to signify that which men desire and love most importunately, and set their beart upon; and so the prohibition of laying up our *treasure on earth*, is in effect the forbidding to love, or desire, or set the heart upon any earthly riches as a possession; but onely to use them so as may most improve our future account, i. e. by liberall dispensing of them to raise a banke, which may enrich us for ever in another world. For the enforcing of which prohibition and exhortation, he mentions, 1. The vanity and uncertainty of worldly riches; which evidences how unfit they are for our hearts to be set upon. One kind of them, that which consists in costly vestments, the *moth*, a poore despiseable creature, can and doth destroy and make uselesse; another kind, our corne, and other the like fruits of the earth, (which the foole so applauded himselfe that he had store off for many yeares) caring, (for so the word rendred *rust*, doth signify).

signify) whether of men, or (the ordinary attendants of granaries) vermin, bringeth to nought, (or if you will retaine the word in our translation, [rust] it will then referre to our money, and all other goods of that nature which are eaten with rust) and our any other kind of treasure, never so closely and safely lockt up, *thieves can*, and ordinarily doe *breaketh thorow and steale from us*. And 3. The infatuating power of riches, when we come once to love them, to resolve to have them, (which Saint Paul, 1 Tim. 6. 8. calls *they that will be rich*) and to that purpose to serve or waite upon them, which way soever they leade us; Our *υσπλεγχθεις* hearts are then so wholly set upon them that we *τείνουμεν*. cannot serve God, or endeavour to approve our selves to him. This our Saviour proves by contrariety of the commands of these two Masters, *God* and *Mammon*; for if their commands might be subordinate one to the other, they might both have their answerable obedience: God in the first place, and Mammon, or worldly wealth, in the subordination. But Gods commands being contrary to Mammmons, *i.e.* to those courses which are necessary to the getting of riches, he that will grow rich, that is bent in that designe, must give over all hope of being, or passing for, Gods servant. S. What be the commands of God that are so unreconcileable with the service of Mammon, or vehement desire of wealth? C. I. His command

of doing justice, exact justice; as that excludes all violence, fraud, oppression, &c. 2. That command of justice of the tongue in performing of promises, though to the greatest hinderance and damage; in not slandering any for the wealth of the whole world. 3. His command of absolute contentment in what state soever I am set by him. 4. That command of selling and giving to the poore, i. e. if otherwise thou canst not releive thy indigent brother in distresse, but by selling somewhat of thy owne; then to doe that, though it be most unlike prospering, or thriving in the world. 5. That command of freedome and ingenuity of spirit; unconcernednesse in these worldly, interiour, transitory things; selfe-resignation; dependance on Gods providence for our daily bread; instead of all carking infidelity of the worldling. And 6. That of earnest desire and contending for peace. 7. That of meekenesse, patience, praying for enemies.

S. How are all those so unreconcileable with Mammons commands? C. You will discerne it in the particulars. 1. Mammon prescribeth violence to every man, oppressing the poore righteous man, any that stands in our way to our espoused gains. 2. Mammon commands false accusing, blasting, defaming of any which are likely to keepe or get any preferment or possession that we have a mind to; as in the example of Jezebells toward Naboth  
it

it appeares, when her husband had a longing after his vineyard ; 3. *Mammon* commands a perpetuall unsatisfiednesse, a kind of dropsie, thirst, infested still at the bestowing of our plenty; *Mammon* will not be thy freind, but on condition thou shall be more importunate in getting wealth, more passionate in making court to *Mammon* after this them thou wert before ; and so generally you may observe it, the more possessions, still the more covetise. 4. *Mammon* commands tenacity, a most strict keeping of our owne ; nay a perpetuall desire of being a purchasing, of making some new bargaines, enlarging the walke ; and if *Christ* require to sell and give, you see the rich man, *Mammons* servant, presently leaves him, he goes away very sad, because he was very rich. 5. *Mammon* bath all manner of slavish tremblings ; cowardly, uningenious feares for his Subjects taske, (quite contrary to selfe-resignation) a dismall thoughtfullnesse at every apprehension of danger ; a perpetuall caring and hovering over his wealth, and a venturing on any the most unlawfull In-Christian practice, when ever that great law of selfe-preservation, (as *Mammon* tells him) i.e. the law of *Mammon*, but of no other lawgiver ; (I am sure not of *Christ*) suggests it to him. 6. *Mammon* commands warre (for enlarging of dominion, of possessions) that more glorious name of pyracy, which Saint *James* seemes to have considered, when he

Ch. viii. - *faith, warres come from our pleasures, 7a. 4. 1. which are surely those pleasures consequent to the delight or lust of the eye ; desiring to have, v. 2.* It being most clear that coveteouinesse puts upon all the most furious warres , and contentions , and quarrells in the world. 7. *Mammon sets men up on the most malicious acts of revenge of any thing;* the covetous man hath still so many enemies in his blacke booke, so many quarrels to answer, injuries to repay, trespasses to revenge, that his whole life is a kind of hell to him ; not knowing how to be quit with every of them, he is faine to treasure up quarrels many yeares together, and study nothing but the payment of such debts. Other contrarieties might be mentioned betweene the commands of God and *Mammon*; God commands to *keepe the heart*, *Mammon* the wealth, *with all diligence, or above all keeping*; God commands sorrow for sin, *Mammon* sorrow for losses; God commands confession of Christ and all Christian truth, and never more then when'tis most opposed, when like to bring most danger to the Confessor; *Mammon* commands prudence, warineesse, time-serving, never hazarding any thing for truths sake; the *righteous is bold as a Lyon*, when the *Mammonist* with his wealth , and heapes before him, dares not quach without a licence from *Mammon*; an assurance that it shall cost him nothing. These and an hundred more contrarieties evidence the truth

of our Saviours generall speech, that [*no man can serve two Masters*] brought home to this conclusion, you cannot serve God and Mammon; and from thence inforce the prohibition of not *Laying up our treasures on earth*, or setting our heart on worldly riches; which is the maine importance of those six verses. But beside this there is a positive exhortation in these verses to charity, and liberality, which is meant by *Laying up our treasure in Heaven*, i.e. so laying out our wealth, as that it may bring us in those everlasting returnes, as Christ explaines the phrase by the like in another place; *give to the poore and thou shalt have treasure in Heaven*, & *Make you freinds of the unrighteous*, or transitory, or unstable, *Mammon*, (contrary to the true durable riches) that *when you faile they may receive you*, i.e. (by an Hebraisme) you may be received (as this night they shall require thy soule, is all one with, thy soule shall be required) into everlasting habitations. And besides other benefits of your liberality, this will be one, that when you thus lay up your wealth by giving it to God, and his poore children, your heart which duely followes that treasure, will have no temptation to fasten on the earth, but on heaven, where our treasure dwells, our hopes are laid up, our joy is to be expected.

S. I shall not trouble you longer with this matter, it being so obvious and plaine, onely marking two

two verses there are in the midis of these which sound not to this matter and are somewhat obscure; I beseech your helpe to direct me to the meaning of them, they are v. 22. and 23.] The light of the body is the eye; if therefore the eye be single the whole body shall be full of light; But if thy eye be evill, the whole body shall be full of darkenesse. If therefore the light that is in thee bedarkenesse, how great is that darkenesse.] C. These words, as they are mostly interpreted concerning the goodnessse or illnesse of intentions, are not indeed very pertinent to the businesse in hand of liberality and of love of money, you may therefore give me your patience while I give you the naturall genuine interpretation of them, and then you will discerne how pertinent they are to the present matter. To which purpose, I shall first tell you what is meant by a single, and an evill eye, 2. By light and darkenesse. 3. By the similitude here used. And then 4. how all belongs to the point in hand. S. What is meant by the single, and evill eye? C. The word *single* signifieth in the New Testament *Liberall*; the single eye, liberality, bounty, distribution of our wealth to the poore. So Rom. 12. 8. He shal giveth in singleness, or, as our margent readeth, liberally. a Cor. 12. 2. the riches of your singleness, we read, liberality. c. 9. 11. To all singleness, we read to all varietie, bounisfullnesse, and v. 13. Singleness of distribution,

tion, we read liberality of distribution, or liberall distribution. *Ia: 1. 5.* that giveth to all men <sup>τὰς</sup> sin-  
gly, we read liberally. Contrary to this the evill <sup>απλός</sup> eye signifies envie, covetousnesse, unsatisfied-  
nesse, niggardlinesse, and all the contraries of li-  
berality. So *Mat. 20. 15.* is thy eye evill because <sup>εἰδώς</sup>  
I am good? i. e. Art thou unsatisfied therefore, <sup>οὐδεὶς</sup> because I have beene more liberal to another? <sup>εἰ τοῦ</sup> thou hast thy due, why art thou discontent, or un-<sup>υπόσ</sup>  
satisfied? So *Mat. 7. 22.* Out of the heart com-<sup>βητ.</sup>  
eth the evill eye, i. e. envie, covetousnesse, unsat-  
isfiednesse. (For this is observable that envy is  
generally set as the opposite to all liberality, and  
God by the fathers called *without envy*, meaning  
most liberall and bountifull.) The word which <sup>ἀρρενός</sup>  
is here rendred *evill* being equivalent to an He-<sup>Dams</sup>  
brew word which signifies the greatest degree of <sup>ἀρρενός</sup>  
illiberality or uncharitableness; and the word *eye* <sup>σέρος</sup>  
being added proverbially, perhaps because that <sup>χει</sup>  
part hath most to do in covetousnesse, which is <sup>άρι-</sup>  
called *the lust of the eye*, *1 Tha. 2. 16.* S. What is <sup>ποθ.</sup>  
meant by light and darkenesse? C. By *light*, <sup>πός</sup>  
Christianity, or the state of the Gospell. We are <sup>יְהוָה</sup>  
of the light, and walke like children of light; and  
darkenesse, contrary to that, unchristian heathenish  
affections or actions. S. What is meant by the sim-  
ilitude here used? C. That as in the body of a  
man the eye is the director, shewes it what it  
should do, and if it be as it ought, directed in the  
right

right way, but if not, leadeth into most dangerous errors; so in the body the heart (mentioned immediately before) if it be liberally affected, having laid up its treasure in heaven, and fastened it selfe on it, it will direct the man to all manner of good Christian actions; but if it be covetous, unsatisfied, worldly, hard, it brings forth all manner of unchristian, heathenish actions. And then *if the light that be in thee be darkenesse*, if the heart in thee be unchristian, heathenish, *how great is that darkenesse?* what an unchristian condition is this? S. *I shall not now aske you how all this belongs to the point in hand.* C. It is indeed plaine enough already, that it belongs perfectly to the busynesse. And this is the summe of all 1. That liberality and charity in the heart is a speciall part of Christianity; hath a notable influence toward the production of all Christian virtues, and a main argument and evidence it is of a Christian to have this grace in him . 2. That uncharitableness, worldly-mindednesse, unsatisfiednesse, uncontentednesse, envie, covetousnesse, is a sinne of a very evill effect, and consequence; betrayes a man to all most unchristian sinnes; *fills him full of iniugry*, (according to that of Saint Paul. 1 Tim. 6. 10. for the love of money is the root of all evil. &c.) and a sad symptome wherever we finde it of a great deale of ill besides. All which comes in very pertinently on occasion of those words,

*where*

where the treasure is, there will the heart be also. & are a foundation for that appendant affirmation [You cannot serve God and Mammon.] S. You have fully cleared this difficulty, and past thorow the first of the two things contained in the remainder of this chapter, that which pertaines to the mortifying all desire and love of wealth: God make it sincersetfull in my heart, to worke all covetous earthly affections out of it, and plant all contrary graces of liberality, and mercifullnesse in their stead.

You will please now to proceed to the other thing, the moderating of our worldly care, and providence, in the following words. Take no thought for your life, &c. and that taking its rise from the former [therefore I say unto you take no thought &c.].

§ 5.

Of

world-  
ly care.

C. I shall now proceed to this point, which takes up all the verses to the end of this chapter, and in it onely detaine you with two things, 1. The precept, or doctrine of worldly thoughtlessness; 2. The enforcements of it shewing how reasonable it is to be observed, though it seeme a strange doctrine. S. To begin with the first, what care and sollicitude is it, that is here forbidden? C. It is set downe in these three severall phrases, 1. Take no thoughts for your life, what you shall eare, or what ye shall drinke, nor yet for your body, what you shall put on. v. 25. 2. Take no <sup>un'us</sup> thoughts, saying what shall we eare &c. v. 31. and pipurā. 3. Take no thoughts for the morrow. v. 34. From <sup>the</sup> alt.

all which it appeares, that the thing here forbidden is that, whatever it is, which is the full importance of the Greecke word rendered [taking μειζην thoughts] which being derived by Grammarians from a phrase which signifies in English to divide ~~meizēn~~ (the minde) doth then signify a dabionsnesse of minde, or anxiety; and that, a want or littlenesse, a defect of faith, v. 30. a not beleeving, as we ought, that God that gives us life and bodies, will allow us meanes to sustaine one, and aray to other. Saint Luke calls it by a word which we render ~~meizēn~~, doubtfull minde, or carefull suspence, but signifies hanging betwixt two; a not knowing how to resolve whether God will do this for us, or no. Now that I may give you the cleare evidence of the Christian doctrine in this matter, I will deliver it distinctly in these few propositions. 1. That this is a truth, (infallible truth) of Gods, that God will for the future provide for every servant of his, food and rayment, a competence of the necessaries of life; this truth may appeare by the promises to this purpose in the scripture; two there are of this nature, that the margents of our Bibles in this place referre to. Psal: 55. 23. Cast thy burthen on the Lord, and he shall sustaine thee. 1 Pet. 5. 7. Casting all care on the Lord, for he careth for you. To which you may adde Christes promise, that if we aske we shall have, if we aske not amisse, saith Saint James; which sure we do not,

not, if we ask but what he taught us to ask; this day our dayly bread, i. e. (as in the explication of the Lords prayer was shewed) day by day those things that are necessary for the remainder of our life. Many other promises you will observe to the same purpose, and particularly this in the place by way of expostulation. v. 30. shall be not much more cloth you. O ye of little faith! intimating strongly a promise that he shall, and requiring faith or beleife of this promise at our hands. Secondly, That want of faith or trust in this promise, not beleeving this truth, is a peice of the damning sinne of infidelity, so charged here upon them that beleive it not, v. 30. Thirdly that any carking sollicitude for the future, is an argument of this distrust, this not daring to rely on Gods providence, and God's promise; and so an unchristian sinne. S. But is not every man commanded by the Apostle. 1 Tim. 5. 8. to provide for his owne, especially those of his owne house or kinred? and if he doth not, defined to have denied the faith, and to be worse then an infidel? Sure then this want of thoughtfullnesse and secular providence will rather be infidelity. C. To reconcile this prohibition of Christ with this precept of Saint Pauls. It will be necessary to adde a 4<sup>th</sup> proposition, That for present supplies, a Christian not only may, but must use those lawfull and proper meanees that are ordinarily in his power to use.

use to the attaining that end ; and this is so farre from distrusting of God, or not depending and believing on him, that it is indeed a speciall act of this faith; the doing of what he requires us to doe, and without our doing of which he hath not promised to supply us. His promises which are the object of our faith, are not *absolute*, but *conditional* promises ; require and suppose a condition to be performed on our part, and then give us a right to the thing promised , not before. Every man therefore must doe somewhat himselfe to provide for his owne (and not to doe so is *infidelity*. in Saint Paul's stile ; just as the Disciples are called *faithlesse* for not casting out of the Devill , *that would not be cast out but by prayer and fasting*. i.e. For not using that meanes to cast him out, *Mark. 9. 19.*) to be instrumentall to Gods providence ; not to fly to his extraordinary protection , when his ordinary is afforded us. God doth not use to multiply miracles unprofitably, nor at all but for the beggiting or confirming of our Faith ; which can not be the case when we neglect those meanes of making good Gods truths , which are already by him afforded us; but onely when all lawfull meanes have beeene tried improsperously , then 'twill be Gods season to shew forth his extraordinary power. In the meane time it is sufficient that he offer us meanes to bring us to that end which he promiseth ; and if we neglect those meanes , and so

so faile in the condition required of us, we thereby discharge him of all obligation to make good the promise to us; which was not absolute for him to doe without us, but conditionall for him to doe if we failed not in our parts.

S. *But what are those meanes required on our parts, as subservient to Gods providence in feeding and cloathing us?* C. I shall first name you some that are such meanes, and then others that are mistaken for such, and are not. The true meanes you may know in generall by this marke, that all meanes perfectly lawfull, (i.e. all things that are proper to that end, and are no way prohibited by God) are such, and all unlawfull are not. But then particularly, 1. *Labour* and diligence in ones calling is such a lawfull meane. As in spirituall so in temporall things if we *labour*, or worke, God will cooperate. As in the warre with *Amelek*, when *Israel* fights, God will fight with them. Poverty is the *Amelek*, our honest labour fighting against it, (and therefore the idle person is called a *Thes.* 3. *ανάκτως* 6.7.11. *a disorderly walker*. The word being military, signifying one out of his ranke, one that is not in file to fight against this enemy) and when we are thus employed, God our Captaine hath sworne that he will have warre, will fight against that enemy with us for ever; and that as the 72 read in that place, with a secret hand, assisting him that is thus busied; prospering him insensibly that

is thus employed ; A sure blessing on the laborious, *Prov. 10. 4.* *The hand of the diligent maketh rich.* And on the other side, he that will not labour, saith the Apostle, *let him not eat ;* which is there a peice of Apostolicall discipline to besiege idleness, and starve it up. And that an image on earth of what is done in Heaven , ( as in the other censures of the Church) it being the rule of Gods ordinary providence , that they that neglect the *meanes* shall not obtaine the *end.* This promise being conditionall as all others, not to the idle profane fiduciary, but to the faithfull *labourer* ; The absolute Stoicall depender on fate, may starve for want of *industry*, dye for want of *physicke*, and be damned for want of *repentance* ; and all this notwithstanding too much, but too little *Faith* ; the not taking the *meanes* along with him which were predestined by God to bring him to a better end. S. *What other meanes is there required of us by God to this end?* C. Prayer to him for our daily bread; the condition without which there is no one thing which we have promise to receive from him. *A. ke and ye shall have. &c.* but not otherwise. So elsewhere the worshipping of God is joined with the doing of his will , to make us capable of Gods bearing. S. *What other meanes?* C. Honest *strictif*; the not spending upon our *lusts*, our *vanities*, those good things of this world, that our labour and prayers have by Gods blessing brought

in to us. For the prodigall may starve as well as the sluggard ; he that drinkest out his bread, as he that doth not earne it. God hath not undertaken for any sinne that it shall not ruine us. His protection is like that of the law , for them onely that travaile in the day , and in the rode ; not for the disorderly *walkers* in any kind , that have any by-path or night-worke to exhaust that treasure, that his providence hath or is ready to bestow. And the same that I say of luxury , may be said also of other harpies and vultures , that leave men oft times as bare as the high-way robbers ; that sly sinne of close adultery , that eates out so many estates. Yea and that other of strife and contention ; that pestilence as it were that walketh in darkenesse, and devoures the wealth as well as the soule, and no reparations to be expected from God for such losses. One meanes more there is to which Gods promise of temporall plenty being annexed we may well adde it to the former. Exercise of justice and mercy. Bring you all the tithes, saith God by Malachy, into my storehouse, Mal. 3. 10. i.e. both the Preists and the poore mans tithe , and prove me now herewith if I will not open the windowes of Heaven, and poure you out a blessing , &c. To which purpose the Jewes had a proverbiall D.s Deci-speech. Pay tithes on purpose that thou mayest be made rich. And many places of Scripture to the same purpose, which before were mentioned ; and

threatnings on the contrary , that they that withhold more then is meete , it shall tend to want . To these may perhaps be added another meanes , having also the promises of long and prosperous life annexed to it , that of meekenesse and obedience ; of which , saith the law , their daies shall be long in the land flowing with milke and honey ; and the Gospell , that they shall possess the earth . As also it is affirmed of Godlinesse in generall , that it hath the promises of this life , i.e. of so much of the prosperity of this world as shall be matter of contentment to them . Now these being by God designed as fit and proper meanes to the qualifying us for the performance of his promise of secular sufficient wealth to us , and the condition required on our parts ; 'twill be but the beleiving of a lye for any man to neglect these severall meanes on his part , and yet to claime or challenge the end on Gods part : In the same manner and degree as it is for the impenitent sinner to beleive and challenge the pardon of his sinnes and salvation . S. I can not but consent to this truth , and acknowledge the fitnessse of the meanes which you have mentioned as truly subservient to that end .

But you told me there were also some that were mistaken for such meanes , but are not . What are those ? C. 1. Secular wisedome , pollicy , contrivance , (for though this seeme sometimes to obtaine that end , Yet 2. There is no promise made

to it. 2. It many times faileth of the designe. Nay 3. It hath oft times a most remarcable curse upon it ) 2. Hoarding up all that comes; pinching the backe and belly to fill the bagge. 3. Going to law and contentiousnesse. 4. Tenacity; not giving or lending to those that truly want; the gripping illiberall hand. *Give and it shall be given unto you, not else.* 5. Immoderate care and sollicitude; loving and courting of the world. 6. Deceite and injustice; and especially *Sacriledge and perjury*. Each of these in the esteem of the world, the fairelt way to wealth, yet in the event prove the straight rode to curse and poverty, / it is a snare to devoure that that is holy, saith Solomon, and after vowes to make enquiry, and that snare to the wealth, as well as the soule. See the flying roll, Zach. 5. 2. and the curse that it brought with it, v. 3. and that entring into the house of the theife and of him that sweareth falsely, v. 4. i.e. on his family also, and it shall remaine in the midft of his house, and never leave haunting it till it consume it with the timber and stones; that that a man thinkes would be best able to endure, the firmest part of an estate moulters and crumbles away betweene the fingers of the perjured person; noting this to be a consuming sinne, (and a consumption an hereditary disease) an embleme of which is to be seene, Numb. 5. in the perjured woman, v. 27. The water that causeth the curse shall enter into her, and become

become bitter, and her belly shall swell, and her thigh rot, those two parts of the body that have relation to the posterity.) 7. *Distrust of Gods promise;* for sure never any man got any thing of God by not trusting him; He that will not take his word must find out some other pay-master. 8. *Oppression,* violence, spoiling of others, (though that seem a sure present course to bring in wealth) for the threate of the Prophet, Isa. 33. 1. belongs to such. *Woe unto thee that spoilest; when thou ceasest to spoile thou shalt be spoiled.* Men are sel-dome suffered to tast any of the fruite of those sins, least they or others should fall in love with them. S. You have now abundantly discharged your promise in setting downe the true and the pretending meanes.

Have you any more propositions now to adde to the fourre already mentioned in this businesse? C. Onely these two. 5<sup>ly</sup>. that he that useth these true meanes appointed by God, and discardeſ the false ones suggested by the world, by Satan, or by his owne ravening stomacke, is more ſure of not wanting for the future, is better provided for a comfortable old age, and a thriving prosperous posterity, then all the worldlings arts can possibly provide him. He that gives over all anxious thought for himselfe, enters into Gods tuition, and then shall surely be never the poorer for not caring. 6. That the uſing of unlawfull (though never ſo ſpe- cious

cious or seemingly necessary) meanes to the getting or preserving of worldly wealth, or the necessities of life, is the most direct peice of infidelity, most clearly forbidden in the phrase of *tauejura*,  
king thought ; this being the distrusting of God and his authorized meanes, and flying to the *witch* with *Saul*, or rather the Devill to helpe us to it ; the *dividing our minds*, or *hanging beswixt two*; or rather indeed forsaking of one, and cleaving to the other ; disclaiming God and his providence, and trusting to our selves and our owne artifices ; The greatest anxiety of mind imaginable ; which thus drives us out of our reason, our Christianity, to those courses which are most contrary to both.

*S. I conceive the summe of your whale discourse on this matter is this, that for the good things of the world God having made promise to give them to his servants, and his promise being conditionall, requiring at our hands the use of meanes to obtaine the thing promised, our duty is to use those meanes labour and prayer, &c. and then so fully to trust God for the performing his promise, as never to have anxious or dubious thought about it ; never to fly to any unlawfull meanes, so provide for our selves. And by this way of stating, I acknowledge our Saviours speech here fully reconciled with Saint Pauls command of providence, with Christes praying for temporall blessings, &c.*

*I have only one scruple wherein I shall desire your satisfaction,*

satisfaction, whether God doth not sometimes leave men destitute of food and rayment, and how then it can be infidelity to be anxious in that point? Or how can Gods promise of caring for us be said to be performed? C. I answer, 1. That it is not ordinary for men to be left destitute of food and rayment; and though sometime it cannot be had but by begging of it, yet God having in his providence designed the rich man to be his steward, the wealthy mans barn to be the poore mans store-house; no man is left destitute that is afforded this meanes. 2. There being so many other meanes forenamed, required of us, to be instrumentall to Gods providence, it will hardly be found that any man is left thus destitute, who hath not first beeene wanting to himselfe; and so the whole matter imputable to his default, and not to Gods. 3. That if the utmost be supposed which is imaginable, that some one be left so farre destitute as to come to starve, yet may the promise of God remaine true and firme; for that promise obligeth him not to eternize the life of any, which being supposed, that he should dye by famine, is as reasonable and reconcileable with this promise, (which can extend no farther then that he will sustaine us, as long as he sees it fit for us to live, but no longer) as that he should dye by sword, or pestilence; and that death as supportable as many other diseases and deaths, of the stone, strangury, dysentery, &c.

4. That

4. That suppose God doe thus destitute us, yet our anxiety, or sollicitude, our using of unlawfull meanes, can never be able to releive or secure us; whatloever we can in this case call to our releife, God can curse and blast also, and make it as unable to helpe us, as the reed of *Egypt*; and though sometimes God permits unlawfull meanes to offer us helpe, when lawfull faile us, to make triall of us whether we will use them, and distrust God or no, (who ought to be *trusted* and relied on, *though be kill us*) yet is it farre more ordinary for those who have fled to all manner of dishonest meanes of encreasing wealth, to come to absolute beggery and distresse, and contumelious ends; then in any mans observation it will be found for the trusters in God to doe. 5. Why may it not be thought and found true upon every mans selfe-examination, that such destitution, when ever it befalls a child of Gods, is a punishment of some sinne which God in mercy sees fit to punish here, and not in another world. As particularly that of *litenesse of Faith* in this matter, (as Peters sinking, Mar. 14. 30. was a punishment of his feare, and <sup>obligation</sup> *doubting, and little Faith*; which some good men <sup>sic.</sup> are so subject to, and wheresoever it is found may expect to be punished, being it selfe a sinne, and containing in it so many other sinnes; 1. The sin <sup>of</sup> *obedience* to Christs command here, in his [take no thoughts] or [you shall not take thoughts] <sup>vers.</sup> 2. The sin <sup>of</sup> *neglect* of

ver. 31. Secondly, the sinne of *infidelity*, not *trusting*, and so denying (in actions at least) Gods veracity; the attribute wherein he cheifly glories; giving him the lie as it were, an affront and contumely to the almighty. Thirdly, the sin of *worldly-mindednesse*, placing our care and affection on such base inferiour objects; incurvation of the immortall soule to a thing so much below it; and robbing God of his due, that peculiar creature of his, the *heart*, so naturally his, and moreover so importunately beg'd for by him. Not to mention many other sinnes which constantly follow this sollicitude, (where 'tis once entertained, not as a transient passion, but a Chronicall disease) though not constantly the same, as indevotion, impatience, unmercifulnesse, cowardice, worldly sorrow, maligning of others, &c.

S. Having thus largely explained the prohibition, you may please to add in one word what is the contrary Christian duty, that is here commanded by Christ? C. Praying God for our present wealth, and trusting him for the future. S. What do you mean by the former? C. Praying him foure wayes. 1. By acknowledging the receipt. 2. Using it, and rejoicing in it. 3. Ministering, communicating to them that have not. and 4. If any thing still remaine, keeping it as instrumentall to Gods providence for the future, laying up what God gives us to lay up. S. What do you mean

meane by the latter? C. 1. Beleeving his promise, 2. Obeying his directions in the use of his authorized meanes, and none else. And 3. refering the successe cheerfully to him, and praying to him for it without doubting. S. I conceive you have now done with the precept or doctrine, which now I see how fitly it is annexed to the former matter of not serving of Mammon. 1. As an answer to the Mammonists reason of serving Mammon, that he may not be destitute the morrow, 2. As an improvement of that exhortation to which it may be seasonably superadded, but would never have entered or have beene admitted without that harbenger. I beseech God to sink it now unto my heart! To which end I presume you will give me your assistance by proceeding to the second thing proposed from our saviours words here, the Inforce-ments of it, shewing how reasonable it is to be ab-served by a Christian?

C. I shall proceed to that, and give you the inforce-ments as they lie. A first inforcement is the consideration of what God hath done to us already. 1. He hath given us life it selfe, which is much more, and a farre greater act of power and mercy then to give food for the continuing of that life. 2. Given us the very body we take such care of, and that much more againe then the rai-ment that must cloth it, and those he hath given without any aide of ours, without our use of di-rect

*Deus  
donan-  
do debet  
Cypri.*

rect or indirect meanes, and therefore no doubt can provide sufficiently for the susteining of both. and for his willingness to do it, if we trust and rely on him, those very former mercies of his are pawnes and pledges of it. *God (saith a father) by giving becomes our debtor.* Every mercy from so good a father, comes forth twins; a gift; and a bond together; a present payment, and a future pawn; a summe payed downe, and an annuity made over, the having bestowed favours, the greatest obligations to continue them, when we can begin with the Psalmist *Ps. 100.* *It is he that made us,* then we may as confidently go on, *we are his people and sheep.* &c. and then, *O go your way into his gates with thanksgiving,* not only for past mercies but confidence of future also, *his mercy is everlasting,* &c. A second inforcement is taken from the example of God's providence toward other creatures 1. For food, from the fowles of the aire, 2. For rayment from the lillies of the field. For food, that those birds without any trade of husbandry, of sowing or reaping, &c. are by the providence of God sufficiently susteined. (Nay of many birds it is observed they are fattest still in coldest and sharpest weather.) Nay that sort of birds, that Saint Luke mentions, *Luke 12. 24.* the ravens are a creature that if *Job* or the *Psalmist* may be beleived *Job 38. 41. Ps. 147. 9.* hath more of the providence of God illustri-

ous

ous in it then any other. Naturalists have observed of that creature, that it *exposeth the young ones* <sup>as soone as they are hatcht,</sup> leaves them meateflesse and featherflesse to struggle with hunger, as soone as they are gotten into the world, and whether by *dew from heaven*, a kind of manna rained into their mouthes *when they gape*, and as the *Psalmit* saith *call upon God*, or whether by *flies* flying into their mouthes, or whether by *wormes* bred in their nests, as some thinke, or by what other meanes, God knowes, *God feedeth them.* *Vallesi-* And therefore perhaps it was, that that creature <sup>"</sup> to make its returne of gratitude to God, flies presently on its errand to feed the prophet *Elias* in the wildernesse; in which this was surely very observable, that that creature which is so unnaturall as not to feed its owne young ones, did yet at God's command feed the prophet. As sometimes those baggs of the miser are opened liberally to Gods children, (at their death in building hospitalls &c.) which had beene shut to their owne all their life. This example our Saviour shuts up with an expostulation, [are not you much better then they?] Man a much more considerable creature then those birds, man the Monarch of all them, and *the life of my Lord the King worth ten thousand of theirs*, and therefore surely a farre greater part of God's providence, then they, though no thoughtfule sic of his contribute to it.

But

But then this must be taken with some caution along with it; not that we should neither sow, nor reape, because the foules do neither; *καὶ με-* *γιγνάντις.* but that we should take no anxious thought, as they neither sow nor reape; that it is as unreasonable for a Christian to distrust Gods providence, to bury his soule in an anxious care for earthly things, though the very necessaries of life, as for the raven to be set to husbandry. Had men acquired but as much religion, dependance, trust, reliance on God by all the preaching of the Gospell, by all the cultivation of so many hundred yeares, as nature teacheth the young *ravens*, as soone as they are hatcht, to gape toward heaven, and so in a plaine, downeright, naturall, inarticulate way, to *call on God*, the *Mammonists* idoll would soone be driven out of the world; and instead of it, a cheerefull comfortable dependance on heaven (in despight of all our jealous traitorous feares, that worldly hearts betray us to) an obedient submission to Gods direction in using those meanes that he directeth us; and then resigning all up into his hands to dispose of, with an [*If I perish I perish*] and [*I will waite upon the Lord which hideth his face, and I will looke for him*] and [*though he kill me yet will I trust in him.*] The other example concerning *rayment from the lilles of the field* lies thus: God in his forming of the world hath bestowed a strange proportion of naturall

naturall beauty and ornament upon the *lilles* that grow in every field or garden, though those are of a very short duration, and being inanimate do contribute nothing to their owne beauty, but most evidently the whole worke wrought by God only, and all the care and sollicitude and temporall advantages of gold and the like artificiall bravery cannot equall or compare with that naturall beaut<sup>y</sup> which God hath endued them with. Which consideration as it may well lessen our desire of the gallantry of clothes, and mortifie our pride which they feed in us (the utmost that we can attaine to in this kinde being not comparable with that, which is in the meanest creatures) so may it give us a fiduciall relyance on God for all things of this nature; who sure can cloth us; as well as those, and will certainly provide for us such rayment, as is convenient for us, by our use of ordinary meanes, without our anxious care and sollicitude for the future. S. *What is the next inforcement of this duty?* C. An argument taken from our owne experience in things of somewhat a like nature v. 27. For the *state* of ones body, or the *age* of ones life, (for the same word signifies both, but seemes in this place rather to denote the former only) every of us know <sup>xxxix.</sup> and confess, that our care and sollicitude can do nothing to make any considerable addition to it. Now certainly the lengthening of the life for a few

few dayes or houres, is not so great a matter as *life* it selfe; nor the tallnesse or *stature* of the body, as the body it selfe (for what matters it how tall a man is) and therefore it being so confestly the worke of God only to dispose of these lesse things, our stature &c. how much more reasonable is it to beleive that the same God, without any *anxious sollicitude* of ours, can and will conserve our life and body, by giving us those things, which are necessary to their conservation? S. *What is the next inforcement?* C. The contrary practice of the *Gentiles*, v. 52. The heathen indeed, who either acknowledge no God at all, or deny his providence over particular things, do use this kinde of sollicitude, seeking vehemently and importunately, for *all these things*, i. e. for food, and drinke, and cloathing for the remainder of their lives, or for such a proportion of wealth as will be able thus to furnish them for their lives end, and this may be allowed or pardoned them, that have no better principles to build on; but would be a shame for *Christians* to have gotten no higher, by the acknowledgement of the true God, and his particular providence, and care over all creatures, but especially over us men, for whose use all other creatures were created; and by the doctrine of Christianity, which teacheth us faith or dependance on Christ for all, and desires to mortifie all love of the gaines

gaines and pleasures of this world in us, (by promising us a richer inheritance then this earthly *Ca-naan*) and to worke in us an indifference and untroublednesse of minde for all outward things, and many other graces in order to this, which no heathen could ever arrive to. S. *What is that fifth inforcement?* C. It is set downe in these words v. 32. [For your heavenly father knoweth that you have need of all these things] i. e. these things that are necessary for you (and others you need not seeke after) God knowes you have need of, as well as you, and that God is your father, and cannot be so unkinde to you as not to be willing to bestow them on you; and that father an heavenly father, and consequently is perfectly able to bestow them. S. *What is the sixth inforcement?* C. This, that there is a farre more easie, Christian, and compendious way to all these necessaries of life, then your sollicitude or anxious care: To wit the setting our minds upon our higher interests, minding and intending of those joyes in another life, and that way of Christian obedience which will lead us to them; which if we do thus intend God hath promised to give us these necessaries of life, as an appendage, or addition over and above; *Piety having the promise of this life as well as of another.* S. *What is the seventh inforcement?* C. Because the time to come, for which we desire to lay in before hand (and

by that meanes lay a double burthen on that part of our life, which is present, to provide for it selfe, and that other also) will when it cometh, be able to take care and make provision for it selfe. The Manna, that came downe from heaven to the Israelites, fell every day, and therefore there was no need of laying up in store (and if it were done, it putrified) of reserving any part of the present portion; for, for the time to come they were sure to be as plentifully provided, as for the present they were; and so the providence of God that hath brought us in a present store, will be able and ready to do the like for the remainder of our lives, when it comes; and therefore all that we shall acquire by this sollicitude before hand, is only to accumulate trouble, and disquiet upon our selves; besides that due labour, and industry, which we owe to God, as subservient to his providence, and to our selves for our present subsistence, so much more as will secure us for the future also; which, what is it but to multiply toyle upon our selves, above the proportion that God hath designed to us? Whereas the trouble that belongs to every day for the maintaining of it selfe (*i. e.* the labour and sweat that we eat our bread in) is sufficient for that day, without our artifices to increase it, and requires too much (rather then takes up too little) time of divertisement from the duties of piety to them so vile inferiour

ferious offices. The duty being thus largely enforced, and our hearts by so many engines and pulleys raised from this earth of ours, to that principall care of Celestiall joies, it may now be thought reasonable to hearken to Christ in a prohibition which was never given to men before; and so this hard saying be softened, this circumcision of the heart, amputation of all those superfluous burs, then some cares of the worldling or *Mammonist*, be found supportable to the Christian: I shall need adde nothing to so plentifull a discourse of this Subject, but my prayers, That we all be in this, the true Disciples of Christ, Schollers and practiters of this heavenly lesson!

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#### L I B. IV.

S. I See there is yet, after all the trouble, that your charity to me hath cost you, another occasion and opportunity still behinde, ready to tempt you farther to continue your favour to me, in leading me through the 7<sup>th</sup> Chapter, wherein this Sermon on the Mount, is concluded. You may please therefore to enter upon that. And tell me what you finde especially considerable in it. C. One strict particular Christian precept I find in that Chapter which, before I told you, will doe well to be added to those many that the former Chapters have afforded;

and then foure generall ones ; and then a conclusion of the whole Sermon. S. *What is the particular precept you speake of?* C. It is set downe positively in the five first verses ; and then a limitation, or explication, or caution added to it, v.6. The precept is Negative, *not to judge other men*, v. 1. S. *What is meant by Judging?* C. 1. All rash and temerarious. 2. All severe, unmercifull censures of other men. S. *What meane you by Rash censures?* C. Such as are not grounded in any manifest cleare evidence of the fact, but proceed from my jealous and censorious humour; being still forward to conclude and collect more evill of other men then doth appeare to me. As 1. When by some indifferent actions done by my fellow Christian, and appearing to me; I surmise some other evill thing not farre distant from that, and which may possibly be signified by it, but is not so necessarily. Or 2. When an action of anothers is capable of two interpretations, the one fastening evill upon it, the other not; I take it on the evill side, and censure him for that action for which, perhaps God, the searcher of hearts, will never judge him; or in case God sees it to bee evill, but I doe not, then however thus to judge, is in me *temerarious judgement*. Or 3. When any other man hath done any thing apparently evill, yet from thence to inferre a greater guilt in him then to that action necessarily belongs, as the action

action being perhaps capable of extenuation by circumstances, for me to deprive it of those extenuations, and passe the judgement, which would belong to it *absolutely* considered. Or 4. Upon the commission of one or more single actions, not sufficient to build up an habit, or argue a malignity in the agent, to censure him as guilty of that habit or that malignity, this is still *temerarious* judgement; which commonly proceedeth, wheresoever it is, from pride, ambition, vaine-glory, or from envy, malice, uncharitableness, and selfe-love; from one or more of these; and falls under the judgement due to the *suspicious, contentious, whisperer, busy-body*. Quite contrary to that charity that hopeth all things, believeth all things, thinketh none evill; to that humility that thinketh better of others then our selves; that peaceableness which Christ commendeth to us; that kindness and pitifulnesse in bearing one anothers burthens; and so lessening them, and not making them heavier by our censures.

S. *What meane you by unmercifull censures? C.* Those which have no mixture of mercy in them, *3o. 2. 13.* The precept of forgiving those who have wronged me, is by Christ improved in some kind even to those offences which are done against God, so farre as that I be obliged by it to looke upon them in others in the most favourable manner, *(as on the other side I should be most se-*

vera in the examining and judging my selfe) and alwajes remit of that rigour and severity which the matter is capable of, as knowing that my owne best actions must be lookt on favourably by God, and not strictly weighed by him, or otherwise they will never be accepted by him. S. To what purpose is all that whiche in this matter is added to this prohibition in the rest of this period? C. 'Tis first, A deterrement from this sinne. 2. A direction how to avoide it. The deterrement this; to consider how fearefull a thing it were, if God should judge us without mercy; and how reasonable, that he should so doe, if we be so unmerciful to other men. The direction, to reflect our eies and censures, every man upon his owne sinnes, and there to busy them in aggravating every matter into the size that justly belongs to it; by this meanes to pull downe my owne plumes, to abate my proud *censorious* humours, and then those will appearre but motes in another man, which now doe passe for beames with me. He that is truly humbled with a sense of his owne sinnes, will be willing to winke at faults in another; at least not to improve and enlarge them; nor to censure and triumph over them.

S. What is the limitation, or caution, or explication of this precept added in the sixth verse? C. The summe of it is this, that this precept of not judging, is not so unlimited that it should be unlawfull for me

me to censure or thinke evill of any man; as in case he be an open profane person, expressed by a dog or swine, the one a creature so accursed, that the price of him was not to be consecrated; the other so uncleane that twas forbidden to be eaten by the Jewish law, and both of them emblems of an habituall impenitent sinner, *2 Pet. 2. 31.* The first, againe, intimating such as barke and rave at all good exhortations; *contradicting and blaspheming, Act. 13. 46.* The second those, that though they blaspheme not, yet by the impurity of their lives shew the secret content of their heart. This sacred exhortation of *not judging*, or censuring such as they are not to expect any benefit from; this act of Christian charity is too holy, and sacred a thing to be cast away on such swine and dogges, who are first uncapable of it, then will make such ill use of it; and if instead of judging the offender, you goe about to exhort with never so much mildnesse, (which is the wifest and most charitable Christian way in this matter) they will contemne your exhortations, and repay them with contumelies instead of thankes. S. But what, may I never passe judgement on another man unless it be such a notorious offender? C. Yes! If that which you judge in him be (though neither habituall, nor incorrigible) yet notorious, and evidence of fact make it subject to no mistake of theirs. 3. If you extend that censure no farther, then that fact; or no farther then

then what may from that fact be necessarily inferred; 3. If you expresse your judgement or censure in words, no farther then may agree with rules of charity; As 1. Charity to him either in telling it him your selfe, and seasonably reproving him, or telling it some body else, to that end that he may reprove him. Or 2. Charity to others, that they may be warned and armed, not to be deceived and ensnared by him; Or 3. Charity to the community, that he may not by concealement of some great faults get into such place of judicature &c. where that ravenous humour of his, entring in a disguise of *sheeps clothing*, may be armed with power to doe more mischeife. In all which I must be very wary, that under this cloake of charity I doe not carry along a malicious, or proud, or wanton, petulant humour of my owne; or even an habit of defaming; and flatter my selfe that charity is the onely mover in me all this while. S. But can my judgement be forced? My assent or beleife follows, and is proportioned to the motives that induce it; As knowledge cannot choose but follow demonstrative premises, so beleife cannot choose but follow those that appeare most probable; and if I see that by a man by which my discourse leades me to conclude him drunke, &c. can I offend in judging him? C. If my conclusion be rightly inferred by due premises, and offend not against rules of discourse, I doe not offend in so concluding, or in so judging.

ing, so that I keepe it within my owne breast, and do mixe mercy with judgement, i.e. take the more favourable part in judging; for no man is bound not to know what he sees, or not to beleive what seemes to him (judging in simplicity) strongly probable. Nay 2. If he expresse his judgement to him whom he thus judgeth, on purpose to be satisfied of the truth of his judgement; or, in case it prove true, to admonish; it is still not onely lawfull but commendable. Nay to tell it another to either of these purposes, it will be so also. S. But what if I tell it another, not on either of these purposes, and yet not on any defamatory malicious designe neither? C. Though it be not out of any malicious designe, or flowing from any stich or grudge which I have to that man, yet it may be a defamatory designe; for I may have that generall habituall humour of pride or vaine-glory, that for the illustrating and setting out my selfe in more grandeur I may thinke fit to blast and defame every man I meet with; and then that will be sinne enough, though I have no particular malice to that person. But if it be not from any such designe neither, yet some of this may mingle with it in the action; Or if neither, then still some other evill may; as that of whispering, curiositie, meddling with <sup>measp-</sup> other mens matters, wantonnesse, vaine desire of <sup>gauu-</sup> tatling, telling newes, &c. and if any of these be <sup>longio-</sup> it, then will it be so farre sinfull as the motive or <sup>emone-</sup> cause <sup>miza-</sup>.

cause of it is. S. But if still it be seperated from  
 all such sinfull motive, or adherent, and be onely pro-  
 duced by somewhat neither good, nor evill, (as I con-  
 ceive it possible that many words of my mouth, as well  
 as thoughts of my heart, and motions of my body, may  
 be neither morally, nor Christianly good, nor evill;  
 and that it is not necessary for them to be designed  
 to any particular Christian end, if onely this generall  
 care be had that they be not against charity or edifi-  
 cation.) What is to be said of such Judging? C.  
 Though some other words may perhaps be of this  
 nature, as indifferent as motions, or turnes, or ge-  
 stures of the body, (and therefore 'tis not without  
 reason thought, that by *every idle word, Mat. 12.*  
*36.* Is meant onely every false word as hath beeene  
 said) yet perhaps this of judging another will not  
 be of that nature; being subject to more defaults  
 and taints, then most other things; and that which  
 is here indefinitely forbidden; and if it breake forth  
 into words 'tis yet more subject to evill. But if still  
 it be mentioned onely as a relation entire and sim-  
 ple, of what I saw, and leaye the conclusion to o-  
 thers judgements, and not interpose mine, or one-  
 ly so farre interpose mine, as to relate truly what  
 conclusion I did then make of it, and what moved  
 me to that conclusion, abstaining still most strictly  
 from adding or concealing ought, or doing or say-  
 ing any thing, that hath any tincture from my  
 owne pride, covetousnesse, &c. it may still be as  
 harmelesse

harmelesse and blamelesse in mee, as writing of  
the honestest history. But because this is the most  
that can be lawfull, and still is no more then law-  
full, (or not sinfull) not arrived to any degree of  
morall goodnesse, and because it is very apt to fall  
into evill, and however, because of the scandall  
that others may take, who by seeing a godly man  
take this liberty, may mistake it, and goe farther  
and fall into sinne, 'twill therefore concerne  
him to use this sparingly, and deny himselfe that  
lawfull liberty, if it be but by way of revenge for  
the unlawfull, which he hath so often taken; and  
though this he should not be toward to judge a  
sinne in others, (lest he thus fall into the fooles  
snare, censure others of censoriousnesse,) yet  
ought he in this matter to be very watchfull over  
himselfe, that he offend not with his tongue. S.  
*This precept of not judging I cannot without teares  
and hearty confession of mine owne great guilt in  
this kinde, beare home with mee; and I feare there  
are few in this last, and most uncharitable age of  
ours, who have not had their part in it.* I beseech  
God to reforme it in all our hearts, and joyne this  
last act of prudence, which this fifteth verse hath  
mentioned, with that simplicity which in the former  
five was required of us!

*You told me that after one particular precept,  
which you have now explained, there followed some  
Generall precepts. What is the subject of the first  
of*

of them? C. It is concerning that great busynesse of prayer, in the five next verses 7.8.9.10.11. considered now, not as a *duty* of ours toward God, or an act of *worship*, (as it was considered c. 6.) but as an *engine* or *artifice*, to fetch downe from heaven the greatest treasures that are there, even that of *grace* it selfe, or the *holy spirit*, as appeareth by the comparing this place with Luk. 11.13. and the summe of it is this, that *prayer* is the key of entrance into the fathers house; that no man shall ever faile of finding & receiving good things, particularly *Grace*, the greatest good, that *askes* and *seekes* and *knockes*, i. e. useth importunity in prayer, as a child to a father, depending wholly on him; and if he be once, or twice repell'd, returning unto him with humility, and submission, and dependance, and confidence againe, and never giving over petitioning, till he obtaines.

*S.* What is the next generall Precept? C. It is that famous one, that the *beathan Emperour* is said to have reverenc't *Christ* and *Christianity* for, and that all the wilest men of the Nations have admired for the best and highest rule of charity to our neighbours, in these words v. 12. [All things whatsoever you would that men should doe to you, do ye even so to them.] Which (saith he) is the law and the prophets, i. e. on which all the duty of charity depends, or wherein the whole law concerning that, is fulfilled. S. What is the meaning

*meaning of this Precept?* C. To love my neighbour as my selfe; or not to suffer my selfe-love to interpose, or make me partiall in judging of my duty to others; but thus to cast, whensoever I do any thing to my brother, would I be well pleased to be so dealt with by any other? Or, if I might have mine owne choice, would not I desire to be other wise ruled by other men? Or yet farther, that whatsoever usage I desire to meet with, at Gods hands, (which is certaintely undeserved mercy, pardon of trespasses, and doing good to enemies or trespassers) the same I must performe to others, for so this phrase [ *whatsoever you would that men should do to you* ] doth by <sup>quod sit.</sup> <sub>bis fieri</sub> an Hebraisme import, [ *whatsoever you would you have done unto you* ] which is the stile that this precept is ordinarily read in, and then extends to whatever I desire that God or Christ Jesus should do to me, i. e. not only all the Justice, but all the mercy, and goodnesse, and bounty in the world. In which fence it will best agree with the precept of liberality to enemies (with which 'tis joyned Luk. 6. 31.) and the promise of God here to give to every asker, (of which bounty of God's we that are partakers, ought to do the like for our brethren) and be a fit introduction to the exhortation that followes of Christian strictnesse, which seemes to be built on this, and to be but a branch of this great precept; and not a severall from

from it. S. What is that Exhortation you meant? C. That of a great superlative strictnesse in the wayes of godlinesse; not being content to walke in the broad rode that Jewes and heathens have contented them selves with, (not willing to undertake any thing of difficulty for Christ's sake, and so by that meanes falling into destruction, but) entering in at the strict gate, and narrow way that leadeth unto life; that way which these elevated precepts have chalk't out to us; and which here it seemes, are not proposed as counsells of perfection, but as commands of duty, without which there is no entring into life, no avoyding destruction.

S. What now is the third Generall Precept? C. It is a precept of mariness and prudence, to beware of errors, and those whose trade it is to seduce us to them, and this in the six next verses, 15. 16. 17. 18. 19. 20. and it belongs not to all deceivers of any kinde, but particularly to such as profess to follow Christ, and yet teach false and damnable doctrine; which, that they may put off to their auditors the better, they pretend a great deale of holiness in some other particulars. And the summe of that which he here saith to this purpose, may be reduced to this, Whensoever any false Teacher comes to disseminate his doctrine, the surest way to discerne him will be, to observe the effects and actions discernible in him.

or which are the *fruits* of his doctrine. If all his Actions, and all the designes and consequents of his Doctrine, be the advancing of piety, and charity of all kinds, then you may resolve, that he is no such (false, at least dangerous) *false Teacher*; For 1. the Divell will never assist him or put him upon false Doctrines to such an end, to bring more holynesse, and Christian practice into the world. 2. Such holy Christian practice is not easily built upon any false doctrine, 3. If the Doctrine should chance to be false that bringeth forth such wholesome effects, then to him that receiveth it for those effects sake, and otherwise discerneth not the Doctrine to be false, it may be hoped, (through God's mercy in Christ to our infirmities) it shall not prove dangerous or destructive. But if the consequents or effects that flow naturally from the Doctrines which he brings, be either against rules of piety, or Christian virtue; As 1. If they tend to the lessening of our love of God; to the aliening our hearts from him, by giving us meane, or unworthy notions of him, contrary to those Attributes of infinite Power, Justice and Goodnesse which we ought to beleive of him; If they tend to the begetting of presumption and security in our hearts, by giving us any ground of *hope* without purifying; and amending our wicked lives; by leaving no place for *fear*, whatsoever we do, by making us conceit

conceit highly of our selves, rely, and trust on, and boast of our owne merits, If they lead us to Idolatry, to the worship of somewhat else beside the only true God, or to a bare formall outside worship of him. If they open the doore to false or needless swearing, or to profanenesse, and neglect of God's service. Or 2. If they tend to disobedience, sedition, rebellion, faction, speaking evill of dignities, acts of Jewish *Zelots*, &c. to the favouring or authorizing of any kinde of lust, of divorces forbidden by Christ, &c. to the nourishing of rash anger, uncharitable (either timorous or unmercifull) censuring, envie, emulation, variance, strife, malice, revenge, contumelious speaking, whispering, backbiteing, &c. to the excusing or justifying of piracy, rapine, oppression, fraud, violence, any kinde of injustice &c. to the spreading of lies, slanders, defamations, &c. to covetousnesse, unsatisfiednesse, uncontentednesse in our present condition, desire of change, casting the crosse on other mens shoulders, that we may free our owne from it; to dealing with others, as we would not be well pleased to be dealt with our selves; or, in a word, if they tend to the discouraging or discountenancing any Christian virtue set downe in this or any other sermon of Christ, or by his Apostles, or to the granting any dispensation, or liberty from that Christian strictnesse in these duties, or in those

those other of repentence, selfe-denyal, meeke-  
nesse, mercifullnesse, peaceablenesse, &c. by these  
markes, and characters, you may know this to be  
a *False Teacher*. Yet not so farre this, as that  
whosoever is guilty himselfe of any of these sins,  
shall be (if he be a Teacher) a false one; for 'tis  
possible his Doctrine, and Actions may be con-  
trary; but that, if these be the fruits, and naturall  
effects of his Doctrine, then shall his Doctrine be  
thus condemned; otherwise an ill man he may be,  
and yet a teacher of truth; a wicked, but not a false  
Prophet. S. But is it not said of these *False Pro-  
phets* that they come in sheepe's clothing, which sure  
signifies their outward actions to be innocent? How  
then can they be discerned by their fruits? C. I an-  
swer first, that the fruits of their Doctrine may be  
discerned, though their owne evill Actions be dis-  
guised, and varnished over. a. That though their  
Actions most conspicuous and apparent be good,  
yet their closer Actions (which may also be dis-  
cerned by a strict observer) are of the making of  
the *wolfe*, ravenous and evill. 3. That though they  
begin with some good shewes to get authority,  
though they enter as *sheep*, doe some specious acts  
of piety at first; yet they continue not constant in  
so doing, within a while put off the disguise, and  
are discernible.

S. What now is the fourth or last generall Pre-  
cept? C. The sumaine of it is, that it is not the outer  
profession

profession of Christianity or Discipleship, (though that set off by prophecying, doing miracles, &c. in Christ's name, i.e. professing whatsoever they doe to be done by Christ's power) which will availe any man toward his account at that great day, Without the reall, faithfull, sincere, universall, impartiall, performing of obedience to the lawes of Christ. S. But can, or doth God permit any wicked man to doe such miracles, &c? C. Yes, he may, for the end of miracles, and preaching, &c. being to convince men of the truth of the Doctrine of Christ, that may well enough be done by those that acknowledge that truth, though they live not accordingly; the miracles done by them being not designed by God to the commendation of the instruments, but to the perswading of the spectators.

§ 3:

S. Having received from you the full tale of the precepts you proposed, there now remaines onely the conclusion of the whole Sermon to be discharged, and then you have paid me all that your promise hath obliged you to. C. It is this, (occasioned by the last precept of doing, as well as professing God's will) that the profession of Christianity lending a patient eare to those doctrines, will, (if it be, (as oft as it is) trusted to and depended on, to render us acceptable to Christ) prove a very fallacious, and deceitfull hope. Whensoever any storme comes, any shaking disease or affliction, which gives us occasion to awake throughly, and examine

mine our selves to the bottome, we are not then able to retaine any hope or comfortable opinion of our selves, although in time of quiet and tranquillity, before we were thus shaken, we could entertaine our selves with such flattering gloses. Hearing of Sermons, and professing of love to, and zeale for Christ, may passe for piety a while, but in the end it will not be so. Tis true Christian practice, that will hold out in time of triall; and that hope of ours which is thus grounded, will stand firme and stable in time of affliction, and temptation, at the houre of death, and the day of judgement. This doctrine of Christian duty and obedience is such that can never deceive any man that is content to build upon it. Nor infirmity, nor sin, (committed, but repented of, and forsaken) nor Devil, shall ever shake any mans hold that is thus built; endanger any mans salvation, that lives according to the rule of this Sermon; nor shall all the flattering deceitfull comforters of the world, bring in any true gaine to any other.

*And it came to passe when Jesus had ended these sayings, the people were astonished at his doctrine. For he taught them as one having authority, and not as the Scribes.*

O Holy Jesu, that cameſt downe from heaven, and were pleased to pay that deare ransome on the Crosse for us, on purpose that thou mighte redeeme us from all iniquity, and purify unto thy ſelfe

selfe a peculiar people , zealous of good works ,  
we beseech thee to write thy law in our hearts ; that  
most excellent divine law of thine , that we may see  
it and doe it , that we may know thee and the po-  
wer of thy resurrection ; and expresse it in turning  
every one of us from his iniquities . That we no lon-  
ger flatter our selves with a formall externall ser-  
ving of thee , with being hearers of thy word , par-  
takers of thy Sacraments , professours of thy truth ,  
knowers or teachers of thy will , but that we labour  
to joine to these an uniforme , faithfull obedience to  
thy whole Gospell , already chearefull subjection to  
thy Kingdome , that thou maiest rule and reigne in  
our hearts by Faith ; and that we being dead unto  
sinne and living unto righteousness , may have our  
fruit unto holinesse , may grow in Grace , and in the  
practicall knowledge of thee Our Lord and Savi-  
our Jesus Christ ; and at last persevering unto the  
last , attaine to that endlesse glorious end , the reward  
of our Faith , the fruit of our labours , the perfection  
of our Charity , and the crowne of our Hope , an e-  
verlasting blessed life of love , and holiness with  
thee , O Father of mercies , O God of all consolations ,  
O holy and sanctifying spirit , O blessed Trinity co-  
eternall , To which one Infinite Majesty , We most  
humbly ascribe the honour , glory , power , praise ,  
might , majesty , and dominion , which through all a-  
ges of the world haue beene given to him which sitteth  
on the Throne , to the Holy Spirit , and to the  
Lambe for evermore . Amen .

FINIS.

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